WORLD CALL

William
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Warren
1868-1947

Church-Centered
Homes

FRED WEST

Educational
Evangelism
n China

L. SHAO

No More
"Black Study"

R. C. FRANKLIN

NOVEMBER
1947

Price 15 cents

World Call

VOL. XXIX NOVEMBER, 1947 No. 10

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Circulation Corner

CHRISTIAN Literature Week, which was observed October 26 to November 2, stimulated the promotion of reading in many churches, according to letters received recently in the WORLD CALL offices.

As one writer put it, "we are going to make our members conscious of our publications and books." A sampling of the correspondence shows that reading tables were set up in a number of churches where enterprising WORLD CALL secretaries, ministers, and Christian literature chairmen placed copies of WORLD CALL, new religious books and other materials for their members to see. Such literature displays were reported by Miss E. Alfreda Taylor, Christian education chairman at Christian Temple, Baltimore, Maryland, and Mrs. Barton A. Johnson, wife of the pastor at Madison Avenue Christian Church, Covington, Kentucky.

J. H. Keppel, pastor of the Christian church at Republic, Pennsylvania, wrote that he hoped "to put WORLD CALL into every home in our church." Mrs. Gertrude B. Dearborn, secretary of the Christian Literature Committee of Central Christian Church, Glendale, California, described plans for a special program on reading; and H. W. C. Roberts, pastor of the Christian church at Mackinaw, Illinois, told of his desire to distribute sample copies of the magazine in homes of nonsubscribers.

Acting upon the promotional impetus given by Christian Literature Week, WORLD CALL is following the observance by immediately going into its annual "end-of-the-year" campaign for subscriptions. Between November 1 and December 31, WORLD CALL is offering a year's subscription for a special rate of one dollar. This rate is not offered on single subscriptions at any other time except during the International Convention.

While the dollar rate is in effect, the annual Christmas gift offer is also being made by WORLD CALL. Between **November 1 and December 15** the magazine can be sent to others as a gift, with a greeting card sent from the magazine office just before Christmas. WORLD CALL secretaries have received order blanks for sending in these gift subscriptions, though persons wishing to send the magazine to their friends for Christmas may also use the order coupon which appears on page 46 of this issue.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee Members: Virgil A. Sly, chairman; John H. Booth, J. Eric Carlson, James A. Crain, Doyle Mullen, Ralph Prather, Henry Noble Sherwood, Jessie M. Trout, Mae Yoho Ward, Willard M. Wickizer. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each.

Eleven subscriptions sent at one time—$10.00.

Please remit by check or money order. WORLD CALL assumes no responsibility for loss of currency remittances.

Published monthly, September to June. Bi-monthly, July-August at 2700 Pine Blvd., St. Louis 3, Missouri. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879, authorized December 31, 1925. Acceptance for mailing at special rate of postage provided for in Paragraph 3, Section 525 P. L. & R., Act of February 28, 1925, authorized December 30, 1925.

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Publication Office, 2700 Pine Blvd., St. Louis 3, Missouri

Editorial and Executive Office, 222 S. Downey Avenue, Indianapolis 7, Indiana

All communications for the Editor should be addressed to 222 S. Downey Avenue, Indianapolis 7, Indiana.

Notices concerning change of address should be mailed to WORLD CALL, 222 S. Downey Avenue, Indianapolis 7, Ind.

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Global Highlights

News of the World Through the Eyes of the Church

$32,000,000 Spent for Missions in 1946

NEW YORK CITY.—A total of $32,829,804 was spent for overseas mission work during the fiscal year 1946 by 100 Protestant mission boards and agencies of the United States and Canada, it was reported here by Dr. Wynn C. Fairfield, general secretary of the Foreign Missions Conference of North America.

Jewish Seminary Aids Christians

CINCINNATI (RNS).—Establishment of two graduate fellowships for Christian ministers was announced here by the Hebrew Union College, a Reform Jewish seminary. The first of the fellowships were awarded to C. L. Smith, a Baptist minister of Indianapolis, and Gus W. Van Beek, a Presbyterian of Tulsa, Okla. Permission has been granted by the Ohio Department of Education to award the degree of Doctor of Hebraic Studies to Christian ministers studying under fellowships.

Japanese Christian Forces Make Plans

TOKYO (RNS).—Regarded as the most significant meeting of its kind since the end of the war, a conference of Christian workers at Yumoto considered how the churches of the world can help Japanese Protestants.

The conference issued recommendations stressing that the United Church of Christ in Japan needs trained personnel in such areas as prisons, farms, fishing villages and industrial centers. Other needs emphasized the establishment of Christian centers in cities; material gifts such as organs, bicycles and trucks; and books and paper for evangelistic work.

Eight Protestant missions here have proposed the creation of a "Council of Cooperation in Japan," to be composed of 17 members, eight of whom would represent an interboard committee to be formed later and eight the Church of Christ in Japan. The seventeenth member would be a Japanese, the moderator of the Church of Christ in Japan. The eight mission boards making the proposal, which has not yet been adopted, include representatives of Disciples of Christ. If approved, the Council would "consider all matters of cooperation between the Church of Christ in Japan and the interboard committee on Christian work in Japan and its constituent boards and agencies."

Religious books can now be sent to Christians in Japan, according to an announcement here by the Civil Information and Education Section of General MacArthur's Headquarters. Books, magazines and other publications may be sent by organizations, institutions and individuals in the United States.

Mission to Stress Protestantism

INDIANAPOLIS.—"We believe that . . . we must become more actively Protestant," asserted Mrs. Mae Yoho Ward, executive secretary of Latin American missions, in a report here to trustees of The United Christian Missionary Society. She returned in September from a three-month visit to South America.

A first step in emphasizing Protestantism at Colegio Internacional, mission school of the Disciples in Asunción, was to make church attendance compulsory for boarding students. This means a probable decrease in enrollment this coming year, Mrs. Ward stated, because it will eliminate Roman Catholic students from the boarding department "who have made it difficult to maintain a Protestant atmosphere."

Former Disciple Renounces His Race

MADISON, WIS. (RNS).—Kenneth L. Patton, young Unitarian minister, renounced his membership in the white race here with the explanation that his action was taken because of his "irritation and distrust" over discrimination against Madison Negroes who sought to buy or rent homes here.

Patton said he made his decision to identify himself hereafter as a "man of color" after reading *Kingsblood Royal*, a novel by Sinclair Lewis. The novel tells the story of a young banker who discovered he was part Negro and made the fact public. The Madison minister said he believes he is part Indian.

Mrs. Patton, mother of four sons, is in complete agreement with her husband's stand, as is the chairman of the church's trustees.

Patton was graduated from Eureka College and the University of Chicago Divinity School. He served as minister of Disciple churches for several years.

Missouri Synod Joins C. W. S.

NEW YORK CITY (RNS).—The Emergency Relief Committee of the Missouri Lutheran Synod has become a member of Church World Service, interdenominational Protestant relief agency, it was announced here following a meeting of the board of directors of C. W. S.

"Too Much Talk of War," Says Bishop

BOSTON (RNS).—"There is altogether too much talk of the Russians as enemies and of initiating plans against Russia—too much talk of war," the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church in America, declared here in granting his first interview since becoming presiding bishop.

"It is not the Russians that are the enemy. It is materialism and selfishness and greed," he stated.

The Cover

This month's cover is used in appropriate recognition of Dr. W. R. Warren, the Founding Editor of "World Call" who died on Sept. 15. The picture shows him at the height of his notable career among the Disciples, at the time he relinquished his editorial responsibilities to become the executive director of the newly established Pension Fund. A center spread of pictures further illustrates Dr. Warren's life and work.

The November emphasis of "World Call" is the wide range of religious education as administered through The United Christian Missionary Society.

All Christian churches have much more in common than of difference, he asserted, and "that needs to be accentuated."

Education Council Names Associate

NEW YORK CITY (RNS).—Dr. Everett M. Stowe, former Methodist missionary in China has been named associate secretary of the World Council of Christian Education, it was announced here. The appointment was effective Nov. 1. The Council was previously known as the World's Sunday School Association.

Oklahoma Student Center Is Housed

STILLWATER, OKLA.—The First Christian Church here is purchasing and remodeling a three-story house at 318 West St., for a student center. Located two blocks from the campus of Oklahoma A. & M. college, the center will minister to the week-day religious needs of 1,500 Disciple students.

The 15-room structure will contain an apartment for the student director and associate pastor, Clyde H. Evans. It is expected that the building will be ready for use at Thanksgiving.

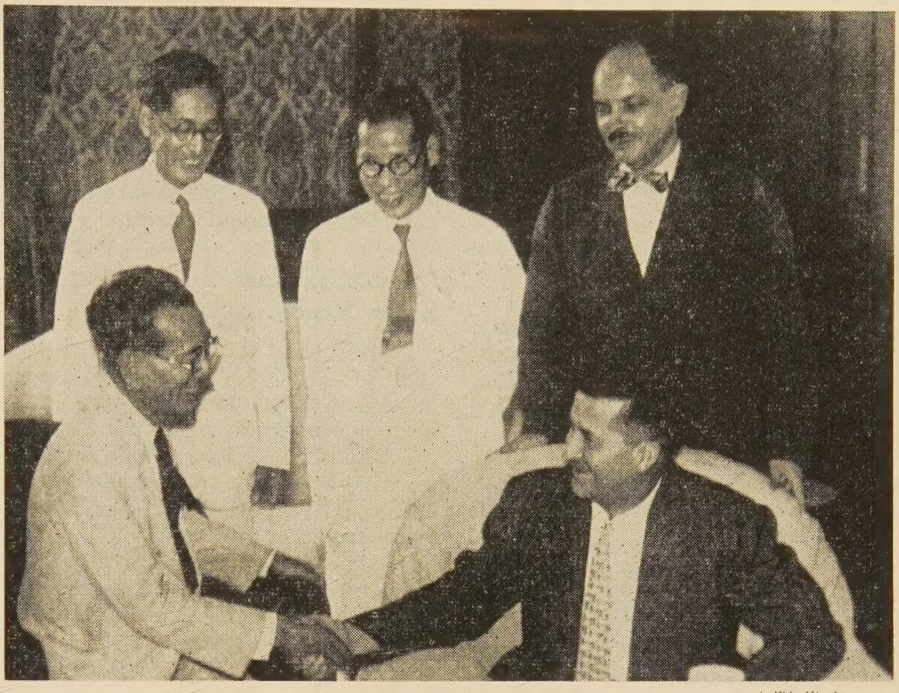
Council to Absorb Faith and Order

GENEVA (RNS).—Far-reaching plans for integrating the work of the Faith and Order Movement with the World Council of Churches were discussed at a meeting in Clarens, near Lake Geneva, attended by 50 Protestant theologians from 10 nations. The conference was the first held by the group, which deals exclusively with church unity problems, since before the war.

It was agreed that the Council's General Assembly in Amsterdam next summer should create a department to continue the movement's work.

A noteworthy feature of the conference was the holding by Anglican leaders of an open communion service for the widely differing confessions represented. Although Anglicans held a separate communion service at the World Christian Youth Conference at Oslo last summer, they united in a communion service at Clarens, in deference to a Lambeth Conference recommendation for open communion rites at meetings pertaining to church unity.

Japanese Extend Thanks for Relief Aid



—CWS Photo.

Through their representative, Dr. G. Ernest Bott, lower right, American churches receive thanks of the Japanese for 2,300,000 pounds of relief supplies and $300,000 sent to Japan through Church World Service, Protestant relief agency to which Week of Compassion gifts of Disciples of Christ are sent. Dr. Bott, director in Japan for CWS, is shown shaking hands with Komakichi Matsuoka, speaker of the Japanese House of Representatives, after that body recently passed a "resolution of thanks" for the aid of CWS and the other member agencies in LARA (Licensed Agencies for Relief in Asia). Standing, left to right, are Kensuke Horinouchi, Japanese chairman of LARA; Sasayoshi Hitotsumatsu, minister of welfare, and Nelson B. Neff, chief of welfare for the Allied Occupation Forces.

Friendship Convocation In Palestine Grove

JERUSALEM (RNS).—The first tree in the Truman Grove at the collective Jewish settlement at Ein Hashoffet, on Mount Carmel, founded by pioneers from America, was planted here by Dr. Carl Hermann Voss of New York. The grove is the first of a series of plantings to be presented by Christian children in American Sunday schools and churches in memory of the million Jewish children killed in Europe during World War II.

Atlanta Convocation On January 13-15

NEW YORK CITY.—The Federal Council of Churches will participate in a Southeastern Regional Church Convocation to be held in Atlanta, Ga., Jan. 13-15, 1948, it was decided here by the executive committee.

The Convocation, which will bring Protestant leaders together from 10 southeastern states, will be held under joint sponsorship of the Home Missions Council, the International Council of Religious Education and the Federal Council.

The January meeting of the executive committee of the Federal Council, which meets every two months, will be held in Atlanta at the time of the Convocation.

Religious Documents On Freedom Train

PHILADELPHIA (RNS).—Original documents relating to religious freedom in the American colonies are part of an historical display on the Freedom Train which began a tour of the United States here. The train contains the original of the Bill of Rights, the Mayflower Compact, the Declaration of Independence and many other priceless documents.

Freedom Train is sponsored by the American Heritage Foundation and will tour for one year, making stops in 306 cities.

Theologians Arrive For Study in U. S. A.

NEW YORK CITY.—Twenty-five theological students from Europe and Indonesia have arrived in the United States to study at 13 American Protestant seminaries under a

scholarship project initiated by the World Council of Churches.

The students came from Norway, Holland, Czechoslovakia, Sweden, France, Hungary, Switzerland and Indonesia. Transportation was provided by Church World Service here. A group of four students from Germany is expected to arrive here later.

Japan University Group Names Head

NEW YORK CITY (RNS).—James L. Fieser of Bethesda, Md., formerly vice-chairman of the American Red Cross, has been appointed executive director of the Committee for a Christian University in Japan, it was announced here. He succeeds Dr. T. T. Brumbaugh.

The committee was formed last year by joint action of the Federal Council and the Foreign Missions Conference to establish the first co-educational, interdenominational university in Japan.

Protestant Film Ready For Early Showings

NEW YORK CITY (RNS).—Paul F. Heard, executive secretary of the Protestant Film Commission, announced here that "Beyond Our Own," the Commission's first production, has been filmed and is being edited for release to churches in November. The film is 16 mm. sound.

The production, sponsored and financed by 13 major Protestant denominations working through the Commission, will be shown simultaneously in 100 cities throughout the United States and Canada. The new film was said to be keyed to the 1947-48 mission study theme of world evangelism. It tells the story of a man who lost himself in business and found himself through the aid of his missionary brother.

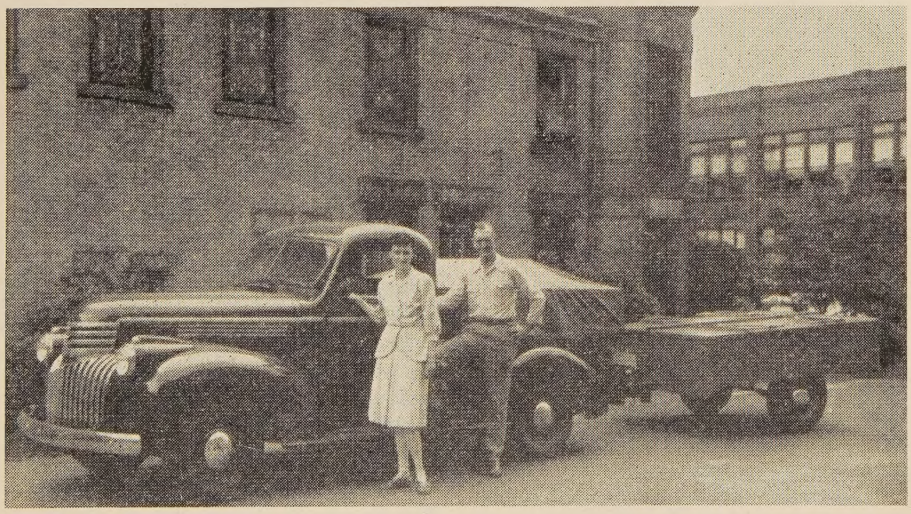
150,000 Japanese Bibles Ready to Ship

NEW YORK CITY (RNS).—An edition of 150,000 Japanese Bibles—largest ever printed anywhere—has been published here by the American Bible Society and will be shipped to Tokyo so as to arrive before Christmas. No Japanese Bibles were produced in Japan during the last six years. An unprecedented number of Bible study classes and groups have been formed all over Japan since the war.

Presbyterians Plan End of Campaign

NEW YORK CITY (RNS).—Presbyterian churches throughout the nation have launched the final phase of their $27,000,000 Restoration Fund campaign, it was announced here. Of 8,000 churches cooperating in the three-year drive, 4,279 have raised their full quotas. The final phase was opened with $23,087,439 already pledged, including $14,963,870 contributed in cash by the denomination's two million members.

New Missionaries Go Equipped



Shown here are Mr. and Mrs. J. R. Chatfield who sailed for mission work under The United Christian Missionary Society in the Philippines in August. The truck and trailer were purchased and presented to the Chatfields by the Christian churches of Georgia. Mr. Chatfield will give his time to building construction in the Philippines. Among other things, Mrs. Chatfield will serve as treasurer and office manager of the Philippine Federation of Evangelical Churches.

This picture depicts reconstruction aid which the World Council of Churches is providing to Yugoslavia. In the center of the table are sermons sent from Yugoslavia to the Geneva headquarters of the World Council; the sermons were printed on paper, like that at photo's right, sent from Geneva. Robert Tobias, Disciple of Christ staff member of the Council, who handles dealings with Yugoslavia, is looking at one of the French books, such as have been sent by the Swiss Hilfswerk to Yugoslavia.

Things to Come

November

Nov. 1-30. Every-Member Enlistment Month.
Nov. 2. American Missions Day.
Nov. 2. Reformation Sunday.
Nov. 3-6. United Nations Seminar, Lake Success, N. Y.
Nov. 4-5. Christian Unity Conference, Brite College of the Bible, Texas Christian University, Fort Worth.
Nov. 4-6. National Convocation on the Town and Country Church, Rochester, N. Y.
Nov. 4-6. North Carolina Convention, Asheville.
Nov. 7. World Community Day.
Nov. 10-11. Christian Unity Conference, Union Avenue Christian Church, St. Louis, Mo.
Nov. 13-14. Christian Unity Conference, Phillips University, Enid, Okla.
Nov. 14-16. Mississippi Convention, West Point.
Nov. 16. Men and Missions Sunday.
Nov. 17-19. Georgia Convention, Waycross.
Nov. 18-19. National Conference on the Church and Welfare Support, Washington, D. C.
Nov. 18-20. New Mexico-Southwest Texas Convention, Deming, N. M.
Nov. 20-21. South Carolina Convention, Charleston.
Nov. 23. Thanksgiving Sunday.
Nov. 27. Thanksgiving Day.
Nov. 30—Dec. 2. National Association of State Secretaries of Disciples of Christ, annual meeting, St. Louis, Mo.

December

Dec. 2-4 Home and State Missions Planning Council, annual meeting, Hotel Claridge, St. Louis, Mo.
Dec. 2-5. Conference on the Community and Religious Education, Columbus, Ohio.
Dec. 7. Woman's Day.
Dec. 14. Universal Bible Sunday.
Dec. 21. Benevolent Sunday.
Dec. 24. 175th anniversary of the birth of Barton Warren Stone.
Dec. 25. Christmas.
Dec. 27—Jan. 1. Noth American Student Conference on Christian Frontier (Quadrennial Convention of Student Volunteer Movement), University of Kansas, Lawrence.
Dec. 27—Jan. 1. Disciple Student Fellowship Conference, Lawrence, Kan.
Dec. 28. Student Recognition Sunday.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* J. Edward Moseley, *Editorial Associate*

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VOLUME XXIX NOVEMBER, 1947 NUMBER 10

Needed—Patience and Persistence

ON PAGE 22 of this issue appears the word that at its September meeting the executive committee of the Federal Council of Churches of Christ in America a report was made concerning the proposal of the Congregational Christian Churches and the International Convention of Disciples of Christ for a conference of American churches to consider the possibility of church union.

The report indicates that six church bodies are ready for the conference. Three are against the proposal at this time, two are studying it, two wish to appoint observers, and one must defer action. Eleven churches fail to reply.

It is not surprising that the Council does not feel justified in calling the conference. It suggests that initiation be on the part of the interested churches.

This report should not be regarded as discouraging. There is every likelihood that other church bodies will want to participate in the conference if held. And we believe the churches interested should call the conference, taking advantage of the Council's proffer of administrative assistance. Ample time should be taken to prepare for such a gathering and none of us should expect a miracle to occur when it meets. Understanding and mutual appreciation are the fruit of patience and persistence.

Where Justice Is Demanded

THE Home Missions Council of North America is seeking to prevent another in the long series of injustices which have marked the dealings of the American government with the Indians.

In the closing hours of the recent session of Congress a bill was adopted which proposes to open up certain areas in the Tongass National Forest in Alaska for lumbering purposes. This bill was signed by the president. The Home Missions Council asks the Secretary of the Interior to refrain from selling timber from this national forest until Congress provides for speedy settlement of claims of Indians to the land. While the bill stipulates that receipts from sales of land shall be impounded to meet judgments in favor of claimants, no procedure has been set up whereby the Indians can secure the money due them.

According to Dr. J. Earl Jackman, secretary for Alaska of the Board of National Missions of the Presbyterian Church in the U.S.A. most of the Tongass National Forest land "is claimed by Indians whose families have lived on it for centuries. Deeds were not made out and recorded as we record them now, but feasts and ceremonials were celebrated to impress upon the minds of all living people that certain lands belonged to certain individuals. No one was permitted to hunt on the land or fish from the shore without the permission of the owner."

Earlier legislation in Congress recognized the rights of these residents. However, a recent court decision is to the effect that the Indians have no right to this land and are only squatters. The decision is based on the fact that the United States paid Russia $7,000,000 for Alaska, together with an additional $200,000 for a clear deed to the land.

Dr. Jackman charges that Congress and the Department of the Interior have long procrastinated with respect to the settlement of these claims. He adds, "Now that development is on the horizon in Alaska, they are caught with an unfinished task and they propose to settle it by taking what is claimed by our citizens without compensation."

The Home Missions Council is right in calling a halt on further action until these claims are settled. Our record with respect to treatment of the Indian is none too good. Let us not at this late date make it worse.

The Rush to the Campus

THE upward trend in college and university enrollment continues; and the end is not yet. So says one of America's foremost authorities in the field of education, Dr. Benjamin Fine of the New York *Times*.

A survey of 100 representative institutions in late September led Dr. Fine to estimate that 2,500,000 men and women were in attendance at the opening of the fall sessions of American universities and colleges. This is an increase of ten per cent over last year and compares with a pre-war enrollment of 1,500,000.

The chief explanation for this tremendous growth in college enrollments is the rush of veterans to the campuses—1,300,000 as compared with 1,000,000 a year ago.

The number of veterans in institutions of higher education is expected to increase to 1,750,000 by spring. Educators are agreed, according to Dr. Fine, that college and university enrollments will probably reach 3,000,000 in a few years—just about double the pre-war figure. This unprecedented situation places a heavy responsibility upon our colleges. We believe that, in the main, they are measuring up to the demands of the times. This is especially true of the great number of church colleges and universities of the country.

Our Founding Editor

THE death of William Robinson Warren at his home in Sarasota, Florida, reported in the September issue of WORLD CALL, marked the passing of one of the ablest and most distinguished church leaders of the past half century.

W. R. Warren attained a high measure of success in each of the specific fields of Christian service in which he engaged. As a pastor, a college professor, an editor, an author, as the organizer and promoter of the largest convention his communion ever held, as an administrator of the affairs of a great publishing house and as a prophetic pioneer in the movement to provide adequate ministerial pensions in his church, Dr. Warren left behind him a shining record of achievement.

And yet no man ever thought less of personal record or of personal achievement—except to make sure that he did not fail to give his best to the responsibilities his associates placed upon him. He was a prodigious worker, possessed of rare native gifts, a man of infinite patience and of unlimited faith.

With all these and other attributes of greatness W. R. Warren was a man who wore well and w never failed his friends. It is but natural that those who were his associates or who followed him in the offices of WORLD CALL should think of his decade as the founding editor of this magazine as among the most productive years of Dr. Warren's life. However that may be, they always knew that he was *for* them—*with* them. And they would all of them bear ready witness that his contribution to the making of a worthy International Magazine of Disciples of Christ was a contribution that stands apart and for all time.

(For a pictorial story of Dr. Warren's life see pages 24-25.)

The Ultimate Test

WHEN Lieut. Gen. Albert C. Wedemeyer reported on conditions in China some weeks ago he made one statement which deserves more than passing notice. He said:

"It should be accepted that military force in itself will not eliminate communism."

Here is counsel from a military leader which may well be taken to heart by people of all lands. And it applies with equal truth to every other system of government and way of life. What, then, is the test by which a system stands or falls? Clearly, it is the degree to which it operates for the common good. Democracy's superiority, for example, will be attested not by atom bombs but by the effectiveness with which it seeks the common welfare. "By their fruits ye shall know them." This is the ultimate test.

Editorial Correspondence from Europe

By GEORGE WALKER BUCKNER, JR.

IN EDITORIAL correspondence in our October issue I commented chiefly upon the general question of religious freedom in Yugoslavia. I reported that throughout the wide area over which our party traveled, churches of all faiths were everywhere open and people were going to them for worship. This is not the usual picture painted of religious life there today, but it is a true picture.

It was not the purpose of our group to pass judgment on the political forms or economic policies of the Yugoslav government. We were, however, interested in the general attitude toward the handicapped and needy. We found a social program providing care and instruction for the country's blind and for its large number of deaf mutes. Great emphasis is placed upon the care of the war orphans, of whom there are 200,000 in Yugoslavia. We visited nine social service institutions of varying character and found them exemplifying a high degree of social concern. In youth projects, also, there was evidence of high standards of discipline and of morality.

Madame Krista Djordjevic, director of foreign service of the Red Cross, said there are 1,500,000 members of the Yugoslav Red Cross—about one-tenth of the total population, all of them paying dues. She told of how the American Red Cross gave them part of its vast supply of cigarettes on hand at the war's end. Since Yugoslavia raises its own tobacco and since they regarded tobacco as a luxury, they sold these for about $600,000 and now the money is being used to give special courses to nurses, something needed very badly. Mme. Djordjevic expressed the deep gratitude of her countrymen for this service made possible by the American Red Cross.

The homes for war orphans were always a joy to visit. The children seemed well nourished and they were a happy lot. Most of the 200,000 made orphan by the war are in private homes into which they ha been adopted. The others have first claim on rationed food. Everywhere those in charge spoke of the way in which UNRRA had aided their program.

One home we visited was near Dubrovnik in an old

monastery which once belonged to the Emperor Maximilian. At lunch time the children broke into song—as they are likely to do at any place and at any time. Mostly, they sing old folk songs and some of the hundreds and hundreds of songs the Partisans developed in the years of their fight against the Nazis and fascists and their native collaborators. Other songs were related to their own life as orphans. A typical one goes like this:

We are children of Partisans,
Our fathers and mothers died
That we might have a better life.
But now the war is over, all are our brothers
No matter what their fathers were.
If we work hard, we will live well.

Another song ran like this:

Our homes are destroyed and we live in a children's home,
But we must live like brothers here for this is our home.

It is an odd thing—almost too odd to understand—that, with all the columns printed in American papers about Yugoslavia, our people know next to nothing of the Youth Railway and other projects for rebuilding devastated Yugoslavia by volunteer labor. In 190 days last year 62,000 youth volunteers built a railway, 55 miles in length, with three tunnels and 200 bridges. From other countries 1,800 young people joined them.

This year a more pretentious program is being carried on by 180,000 youths working in three two-month shifts of 60,000 each. They are aided by 4,300 young people from England, France, Sweden, Switzerland, Australia, India and elsewhere. In fact, these youth come from all but two countries. One is Soviet Russia, and I do not know why none come from there. The other is the United States. Scores of Danes, British, Swiss and others asked us why there was no American brigade on the youth railway. They knew that students from Harvard, Howard and other universities had wanted to come. They knew, too, the official reason for not permitting these to leave America—that travel and living conditions in Yugoslavia made life there unsafe. And they laughed—these British, Danes and others.

The symbol of the Youth Railway is the pick and shovel. As we left a section where some of the young people were at work they referred to this emblem and said, "Tell the young people of America that the world will be rebuilt, not with arms, but with the pick and shovel."

Above, group of children in one of the numerous homes where care is provided for some of Yugoslavia's 200,000 war orphans

Below, group of children and youth in school for blind near Belgrade which has the only Braille press in the Balkans

Below, left, group of young people working on the Youth Railway near Sarajevo

Below at right are some of the 120 Danish young people working on the youth railway near Sarajevo. Most of these young people spoke English. The young woman in the foreground was born in Chicago

Gathering of the governing board of the World's Sunday School Association held in Birmingham, England, in August, 1947

Sunday Schools Around the World

By GEORGE OLIVER TAYLOR*

ENGLISH weather was good to us. The sun was bright and the temperature delightful during the five August days of the meeting of the governing body of the World's Sunday School Association. Westhill Training College in the southeast and uncrowded section of Birmingham was a beautiful setting. There were 100 of us, representing 43 different countries.

No meeting such as this had been held since 1940. There was, of course, much business to be cared for, officers to elect, and recommendations to make for future developments. There were inspirational addresses, too. But the most thrilling were the reports from each country of the Sunday school and Christian education work during the war and postwar years. The reports were packed full, and with the chairman's leniency, they overflowed the six-minute time limit more than not as each representative told the story for his country. The meeting was conducted in English. Even with that handicap for the many delegates to whom English is a foreign tongue, the reports had sufficient eloquence to convince us that around the earth there is a deep hunger for Christian knowledge and truth and that Christian education is the hope of the world.

Though the war and its aftermath caused serious reductions, in no country did the light of Christian teaching entirely die out. In these postwar years Sunday schools and Sunday school unions are reviving, and are increasing in number and attendance. Other means are being used, such as vacation schools, weekday schools and summer camps and conferences. There is increasing cooperation between the churches in the various lands. The reports also reveal some exceedingly serious obstacles: changing political climates which sometimes mean less religious freedom, the dominance of Roman Catholicism in some countries and of Mohammedanism in others, and the increase in secularism all over the world.

Let us take a quick trip around the globe to look at the situation in a few countries in the major areas of the earth:

Europe and Britain:

In countries occupied by the Nazis church buildings and Sunday school facilities were used by the occupation forces. The churches were suspected. Sunday schools, if held at all, were conducted under serious handicaps. But in these difficult postwar days, the church is proving itself a tower of strength.

There are now 2,140 Sunday schools in *Denmark* as compared with 1,967 in 1942.

The Sunday School Association in *Norway* is 103 years old. It reports an increase of 122 schools since 1931, and a gain of 22,000 pupils, making a total now of 3,711 schools enrolling 205,000.

A conference of Sunday school and youth leaders was held in Amsterdam, *Holland,* in 1946, attended by 400 delegates.

France suffered desperately in the 1940 collapse and following. Protestant families were scattered. Many are now isolated in strongly Roman Catholic communities. Yet Sunday school work has been resumed. The Scouts, Guides, Y. M. C. A. and Y. W. C. A. have been actively used by the church in its work with youth.

New lesson materials are in preparation in *Great Britain.* They are designed to give progressive doctrinal instruction. In response to the great demand, new leadership courses have been planned and textbooks published. An effort is also being made to strengthen the link between home and Sunday school. Scripture examinations are a feature of the year's program.

*Executive Secretary of the department of religious education of The United Christian Missionary Society.

All the churches in *Switzerland* have a well-planned system of Christian education climaxing with confirmation. This aim has been adopted: "A training class in every church for every lesson." Some churches live up to that goal!

There is a Sunday school in every evangelical community in *Greece.* Also there are one thousand Sunday schools conducted by the Greek Orthodox Church.

No delegate was present from *Germany,* but the reports indicate there is a great hunger for Bible study. The material destruction means there is not enough room to accommodate all the children who want to attend Sunday school.

Russia was not represented either, but it was reported that although some freedom of worship exists and the churches have grown in number of adherents, there is no freedom of religious teaching; consequently, no Sunday schools, Bible classes or Christian organizations for youth.

North Africa and Western Asia:

This is largely a Moslem area. *Ethiopia* is an exception, for Christianity was taken to that country at a very early period. The kings have all been Christian for many hundreds of years. No Sunday schools have been established recently since ample Christian education is given in the day schools.

In *Egypt,* Mohammedanism is becoming strongly evangelistic and its activities are supported by the government. The Protestant forces are using every resource to forward their teaching program. One plan which is proving successful is to conduct "Friday Sunday Schools."

The Bible Lands Union represents the Protestant cooperative program in *Cyprus, Lebanon, Palestine, Syria* and *Transjordania.* Its Christian education program includes organized youth work, publication of lessons, a conference center in the Lebanon Mountains, weekday schools, and the training of leaders. There are less than three thousand Christians in *Iran.* Every church in the country, however, has a Sunday school enrolling from five to twenty each.

George Oliver Taylor (left) and Samuel Catli of the Philippines (right) visiting at tea with Prof. G. Baez Camargo of Mexico. Mr. Taylor and Mr. Catli were the only Disciples at the Birmingham meeting

Equatorial and Southern Africa:

Except in South Africa, practically all of the Christian teaching is done in mission schools. In *Angola,* for example, the day school conducted by the missions includes a worship service and a Bible lesson in the daily schedule. Pupils must pass examinations in Bible, as well as in other subjects, for promotion. The Sunday school is also used, but its further extension awaits the increase in number of believers who are sufficiently educated to use the lesson helps intelligently in their villages.

In *Nigeria,* youth movements such as Boys' Brigade, Scouts, and Guides are widely used to supplement the Sunday school program.

South Africa has a national Sunday school association with no color bar. It has member Sunday schools from 37 denominations. Some of its program features are: (1) open-air Sunday schools for non-Europeans in the poor districts; (2) Sunday schools by mail for children isolated on farms and small villages and for shut-ins; and (3) "Sschoomunch," a Monday lunch-hour fellowship for Sunday school workers. There is also a Students' Christian Association with regular visitation of colleges. There are camps and conferences for students during the holidays and seaside services during summer vacations.

Middle and East Asia and the South Pacific:

The Sunday school is most vital to the life of the church in *India* and the number is growing. The day schools established and conducted by missionaries in *Ceylon* have been most effective in reaching both children and parents. They were the hub of activity in the villages. Now that the government is strongly Buddhist, restrictions have so increased that the Sunday school, hitherto only supplementary, may soon become the chief means of Christian education.

The National Committee for Christian Religious Education in *China* is setting up four departments: (1) Christian homes, (2) Children's work, (3) Youth work, and (4) Leadership training. Dr. Luther Shao, Disciple leader, has given outstanding leadership in this program.

The representative from the *Philippines* was Samuel Catli, also a product of the missionary work of Disciples of Christ in those islands. He is the executive secretary of the Philippine Committee on Christian Education which renders a tenfold program of service, including children's, youth, and adult work, planning and preparation of teaching materials, vacation and weekday schools, and Christian home life.

Western Hemisphere:

There are 5,000 Sunday schools in *Brazil* enrolling 2,500 teachers and 400,000 pupils. Also there are vacation schools, young people's societies, and, more recently, religious instruction in the day schools. The interdenominational council of religious education publishes quarterlies and books for teachers, and organizes Sunday school conventions. Eighty per cent of the members of the evangelical churches in the River Plate

(*Continued on page* 22.)

How Leaders Are Made

By RICHARD E. LENTZ*

INDUSTRY spends millions of dollars training leaders: foremen, executives, supervisors. The Government has an extensive program of leadership development. Throughout all of modern life it is conceded that strength of leadership is acquired. Leaders are made. Is it different in the church?

Church leaders are made by the religious experience which has been theirs. The membership of churches includes millions with potential teaching ability. It is consecration that is lacking: the ability therefore will lie dormant. Leaders will be found to differ from others not so much in specific skills as in determination or devotion. The sense of a noble mission that Christian experience gives cannot be surpassed as an incentive of self-development. Withheld talents are lives but slightly committed. Leaders are made when ordinary folk hear an extraordinary challenge. When God speaks to the common man through the church, an uncommon leader is made.

Inspiration Alone Not Enough

But it is unfair to challenge men to tasks without helping them develop skills to achieve success. Inspiration alone guarantees only partial success. Here is an example. People today hear many accomplished public speakers. In Disciple churches lay leaders speak the prayers at the communion table. One church holds individual coaching sessions with each elder, making a recording of his voice speaking a communion prayer. The improvement is truly remarkable. This gives the man a feeling of pride, certainly, but it improves his leadership everywhere. Similar methods are used to develop interviewers for the Every-Member Canvass and Evangelistic Visitation.

The public schools offer evening classes for adults. Many of the subjects offered are related to phases of leadership: psychology, teaching, recreation are but a few. The alert church can offer scholarships to promising adults to develop their abilities for use in the church. University extension courses and correspondence courses also may be used to encourage leadership growth. Field trips to institutions with problems or programs similar to those of the church cultivate a progressive attitude. The Young Men's Christian Association and community settlements visualize for churchmen the direction and detail for expansion of services. Vision is an essential of leadership.

Tools Are Indispensable

Tools are indispensable to good workmanship. A church often suggests indifferent leadership by the poor or outmoded equipment provided. As a dilapidated piano is replaced with a new one, better musicianship will be inspired. The level of performance in many of the positions of the church would rise as blackboards, maps, books, rooms, lighting, etc., are provided to do the tasks well. Only poor bowlers used the facilities of a certain church because the alleys were in such condition that a good score was impossible. The introduction of some of the new equipment, for example visual aid equipment, will make professional coaching available by the manufacturer or agent. A dealer wants his product used effectively. He will spend hours with a church school staff. Result: better leaders.

Expert Guidance Often Available

In the beginning reference was made to the leadership development programs of industry. Quite a number of these can be used by a resourceful church. One industrial organization imported an expensive specialist to train personnel for a membership drive. Permission was secured for five members of the church's committee on evangelism to visit the entire series. Leaders for the church may be "farmed out" in that manner with exceptional results. Red Cross and Boy Scout films have been borrowed. The city library and librarian cooperated in one project. Ministerial or other professional exchanges have made possible the use of specialists in a number of other areas of churchmanship.

Two additional steps in leadership ought to be considered. No one can develop a leader against his will: no, nor without his full cooperation. God supplies inspiration. The church provides equipment and training opportunities. But there is no effortless means whereby men and women may become skilful leaders in the church. Leaders are made—partly, *self* made. In every challenge to leadership issued within the church this necessary aspect of training should be included. Sometimes, as the church desperately seeks leaders, they are misled by the statement, "You can do it. It will be easy for you." An experienced leader knows better. Volunteers should be committed to training commensurate with the dignity and importance of the Kingdom of God.

Recognition Should Be Given

The church, having challenged to service and required training for leadership, is therefore obligated to recognize good leadership and progress in personal development by leaders. At least once a year everyone who has used his talents through the church should receive the grateful appreciation of his church. Likewise there should be some recognition given those who have added new skills or increased their efficiency. Is this just a matter of obligation for the church? No. The church's ideal should be the development of the full personality of every person within the congregation. As leaders grow in ability through the years, the church is thus realizing the larger goal. Leaders? Everyone is a potential leader in some respect. The stewardship of the church is the discovery and development of the capacities that God has bestowed.

*Minister of Central Christian Church, Anderson, Indiana.

Church at Hollydale and, right, the Little White Chapel at Burbank, both built by the Christian Churches of California. The Little White Chapel, now four years old, has an average Sunday school attendance of 500.

Establishing New Churches

Southern California Plans Ahead and Stands by New Churches

By CLIFFORD A. COLE*

TWO hundred new churches in three years may seem to the casual as only a nominal goal for A Crusade for a Christian World of Disciples of Christ. But in the light of recent history and of the difficulties in the launching and establishing of a new congregation and a suitable house of worship, it becomes one of the most difficult to attain of the Crusade goals.

The "memorial" church and the church built with large gifts from generous individuals or families are always "news" among Disciples. As a religious body we have failed signally at this point. Buildings with us ordinarily have to be erected the hard way. Some groups have met in homes or rented halls, revival meetings have been held, store buildings and tabernacles have become the first sanctuaries, preceding the acquiring of a permanent home for the new band of earnest Christian friends. Too often such churches have remained "store-building" churches and have been manned by inefficient leadership.

Shifting Populations Call for New Pattern

The new day requires haste. Shifting population and church competition demand that there be a new pattern of establishing churches. In most cities, especially in the Far West, there grow up overnight new subdivisions and suburban communities. The spirit of the major Protestant bodies is set against overchurching these new communities. Hence, the process of establishing new churches should begin with surveys, church planning and mutual understanding among recognized churches.

We have no moral right as missionary societies to spend money intrusted to us in competition or wasteful methods. This means that competitive church building, which is both wasteful and unchristian, should be discouraged, particularly since there are a great number of communities that are underchurched, or where churches are poorly distributed, into which we should go with good leadership to establish new congregations. This is a process followed in our Southern California area, where development of new communities is most rapid. It can be followed in almost any major city, where population is rapidly shifting.

It is our expectation to build from Crusade funds, supplemented by missionary money from other sources, 15 new Christian churches within the next three or four years in Southern California. Even though building costs have soared, we feel that modest chapels and activity buildings can be erected as the initial undertaking in these communities.

Continuous Concern in State Office

The procedure used is rather unique, but we think can succeed in any fast-growing new community. We wish here to set forth that plan. A continuous concern is had in the state office regarding a number of developments in home-building and changes growing up within communities. Through interdenominational conference allocations are secured. Long before the church building is finished or a congregation organized, a minister is employed to make a house-to-house canvass and to secure all data possible, including commitments of Sunday school teachers.

A committee of the state board chooses a site. It is understood that such a site must be well located, not on a blind street, not in a bottle-neck, nor out of the line of probable growth. Few things are as important to do in launching a church project. A simple but attractive chapel and an activity building are erected, usually under the supervision of a foreman rather than by contract. This chapel is located on the site, so that expansion may follow complete architectural plans. Such groups of buildings can be erected at present costs at from $15,000 to $20,000.

*Dr. Cole is state secretary of the Christian churches of Southern California. This article is called to the special attention of laymen's organizations which in November are studying evangelism.

The Board of Church Extension of Disciples of Christ may assist very materially with low interest loans as needed.

On dedication day the church is presented to the community at a special service for the residents of the neighborhood. Only one or two stipulations are announced: that the state board name and first employ the minister; that title to the property be vested in said board until such time as the incorporated church is strong enough to assume its own full support. Churches thus launched are ordinarily made up of young adults whose children soon overflow the Sunday school. The anxiety of these parents to have religious opportunity for their boys and girls opens up avenues of approach to the home seldom found in communities where there are many churches.

Results in Community and Congregation

Several interesting results come out of the above procedures. First, the new community has now a common meeting place where acquaintances are developed in Christian environment. The new members find out who among their neighbors are church-minded. Their interest is mutually in the new enterprise. They undergird the progress of their new church. We soon have a congregation of energetic, enthusiastic and devoted people who with pride and vision launch out into a vigorous and effective new church.

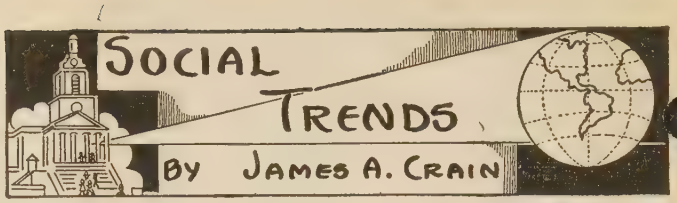
In the second place, this type of church is easily led. The minister, since he has been the means through whom the entire project has come into being, so far as contacts in the community are concerned, becomes a respected leader. His plans and his teaching get better response than in the group where at the very first a few former leaders with well-fixed ideas of procedure have become the dominating nucleus. Certain prejudices and bias, often found in leaders of new churches, are at a minimum. Organization is not effected until the group is large enough to afford selection. The experience is that in most instances the official family is composed of a majority of young adults.

Unfinished Projects Remain

Deliberately, we leave the church building not entirely completed nor fully furnished. This permits the new group to assume certain projects that they themselves can complete. They are thus enabled to feel that the missionary society is in no way patronizing the group and that it is only giving assistance in the establishing of their new enterprise.

If successful, the Crusade will return to Southern California at least $115,500 for fifteen new churches. From regular sources of income in addition to this amount and from new church "days," when our cooperating churches will make offerings to these new enterprises, we hope to be able to establish firmly at least these fifteen new congregations. Others will be begun by individuals and churches in areas which we will not have the funds to enter.

Statesmanship in establishing churches throughout America in this critical day will cause our children to rise up and bless us for our foresight and our evangelistic zeal and our sacrificial spirit in advancing and stabilizing the Kingdom of God.



ARNOLD TOYNBEE, English historian, Director of Studies of the Royal Institute of International Affairs and author of the recently published definitive work, *A Study of History,* holds that civilization is the victim of two congenital diseases—war and class—both of which must be got rid of if civilized man is to survive.

Writing in the October, 1947, issue of *Foreign Affairs* on "The Present Point in History," Toynbee recalls that in 1897 when Britain celebrated Queen Victoria's Diamond Jubilee, the British middle classes saw their star at its zenith and assumed that it was there to stay. Few were in the mood of Kipling's "Recessional." In the United States the triumph of the middle class had come to full flower with the winning of the West and the Federal victory in the Civil War. In Germany the same class saw the consummation of their history in the overthrow of France and the foundation of the Second Reich in 1871.

For the middle classes of these three western peoples 50 years ago God's creation was complete. Their countries were the political and economic masters of the world. "But this sense of finality, which was so gratifying to top dog," says Toynbee, "did not warm a defeated people's heart."

And everywhere there were defeated peoples—in the South of the United States, in Austria, in the Balkans, in Ireland and in India. There were millions of Russians, Poles and Finns determined to gain their independence from their masters. There were the industrial working classes dreaming of economic liberation. All this at the very moment when the middle classes of our western nations were assuming that like Joshua they had stayed the sun in his course and the evolution of history was complete!

The diseases which threaten western middle class civilization are the same ones that have brought disaster to mankind before and will continue to bring disaster till they are finally eradicated. Of twenty civilizations known to man, says Toynbee, 19 have succumbed to the diseases of class and war. The western middle classes, which 50 years ago were sitting carefree on the volcano's crust, are now menaced by the upsurge of defeated and underprivileged peoples. Communism and capitalism are, each to the other, the symbol of something that they fear. Each makes a bugbear of the other. Each serves to intensify the spirit of class and thus also of war.

In the past the twin diseases of class and war have killed off individual specimens of civilization, but were never able to destroy the species itself. "Class has now become capable of irrevocably disintegrating society, and war of annihilating the entire human race. . . . We have to abolish war and class—and abolish them now—under pain, if we flinch or fail, of seeing them win a victory over man which, this time, would be conclusive."

The remedy? "During these last five or six thousand years, the masters of the civilizations have robbed their slaves of their share in the fruits of society's corporate labors as cold bloodedly as we rob bees of their honey. . . The always ugly inequality in the distribution of this world's goods has become an enormity in ceasing to be a practical necessity." Our cue, he thinks, may still be given to us by the message of Christianity and the other higher religions and the saving deeds may come from inspiring quarters.

Crusade Progress

THE Crusade financial goal of the Canton, Missouri, Christian Church received priority and as a result this congregation becomes the first in the brotherhood to accept, raise and pay to the treasurer of A Crusade for a Christian World its total financial goal. This church of 334 resident members gave $2,100 to the Crusade, aside from what it has given and will give through the Week of Compassion.

After the financial goal was received, the pastor, Roy Blalock, called the finance committee together. The goal was presented and accepted and the committee swung into action. The needs of the Crusade were featured in the weekly congregational news letter, in a sermon and by calls on the members. With the financial goal raised, the congregation will now give itself wholeheartedly to reaching all of its program activity goals.

Canton, Mo., church leaders who led in the successful Crusade financial achievement; left to right: J. C. Hootman, finance chairman; Pastor Roy Blalock; Mrs. N. J. Wagner, chairman, deaconesses; Mrs. J. O. Lewis, board secretary; Mrs. Lacey L. Leftwich, president of the Women's Council; A. N. Allen, board chairman; L. L. Dimmitt, treasurer

United Nations Seminar

World order, one of five major objectives of the Crusade, will be highlighted by the United Nations Seminar which one hundred Disciples will attend November 3-6 at Lake Success. The delegates will observe sessions of the General Assembly and the Security Council and several of the commissions.

The United Christian Missionary Society's department of social welfare, which administers the world order program for Disciples of Christ, is now represented in Washington, D. C., on a part-time basis. The representative is Robert Fangmeier, member of the National City Christian Church, who is on the staff of CARE. He is a former chairman of the Ohio Christian Youth Fellowship. Mr. Fangmeier will keep the department informed of important legislation before Congress, secure necessary information from governmental agencies and attend conferences and meetings.

Nine young people of Decatur Street Christian Church, Memphis, Tenn., who have committed themselves to full-time Christian service; eight are now in college. The photo shows them with Mrs. W. D. Burk (center, front row), superintendent of youth work

New Crusade Movie Available

"He Restoreth My Soul" is a new 16 mm. sound motion picture in black and white which the Crusade offices have made available. Scenes from stricken areas of the world are shown in terms of physical and spiritual reconstruction. The film runs for twenty minutes and rents for $2.50 per day. Reservations should be made with the Crusade offices in Indianapolis.

With a minimum goal of $500,000, Disciples will observe another Week of Compassion on February 15-22, 1948. Again all funds will be distributed through Church World Service, interdenominational Protestant relief agency, for relief and reconstruction in both Europe and Asia. In 1947, Disciple churches gave $596,293.29 during the Week of Compassion.

One session of the Buffalo International Convention last summer featured one hundred young Disciples who have dedicated themselves to full-time Christian service. It was an inspiring moment for the convention. Various state conventions during recent months have had similar recognitions. All of these recruits are a part of a Crusade goal.

Financial Enlistment Proceeds

A series of 250 to 300 Crusade Assemblies are in progress across the nation. The purpose is to assure enlistment of local churches in the Crusade and to help them in reaching the program activity and financial goals. One-third of the $14,000,000 total Crusade goal is sought by next June 30. The first Assemblies, beginning September 28, were held in Texas, Georgia, Florida, Iowa and Nebraska.

Another important Crusade activity in the early autumn was 112 laboratory training centers in visitation evangelism for approximately 2,000 ministers.

The Christian Mission in Asia

By LESLIE B. MOSS*

Dr. Moss (left), and V. M. Ziegler inspecting bales and boxes awaiting shipment from Church World Service to Church Relief Committees abroad

LIFE in Asia is moving at fever heat, and especially in the cities. The change in conditions over those of years ago is shown, for example, by the wild inflation and the increase in air travel. Inflation has magnified the uncertainties of life in practically every country. Airplane travel is becoming a commonplace method of transportation.

A group of Sikhs, apparently a family, stepped out of a plane from India as I was landing at Bangkok in Siam. I found they were bound for China. In the Philippines I was much interested in the number of children accompanying their parents in the airplanes. On one plane in China we had a dozen or so men in work clothes who were evidently being sent to carry out some heavy relief work.

The insecurities resulting from inflation and the increase of air travel are only two of many observable evidences of feverishness of life in Asia. Commercial air lines can now take you around the world in a week. Shanghai and Manila are only two or three days from New York. Asia is not only speeding up, it is practically in our front dooryard.

While Europe delays over peace and wrangles about recovery, Asia is on the move. There are many problems, and much unfinished business, it is true, but that is always the case. The interesting thing is that Asia seems to have become inoculated with our American feverishness to get on with the job. Whether it arises from the necessities of war, or the competitive clash of ideologies appealing for support, or a certain exhilaration acompanying the process of getting the foreigners out of Asia, the mind of Asia is moving rapidly toward climaxes that can be distinctly disturbing to a careful observer.

*Dr. Moss, who is executive director of Church World Service, has recently returned from a trip through the Orient in the work of CWS.

From my visit to the Philippines, Indonesia, Malaya, Siam, and China I returned with a number of observations bearing upon our declaration of the Christian message in that part of the world. In summarizing the trip and the insights afforded as a result of hundreds of conversations, and scores of places visited I would put down several convictions that seem to me practically incontrovertible.

Proclamation of Christian Message

1. The proclamation of Christianity in Asia today is more important than it has ever been. There is a deep sense in which people are feeling that the time is apocalyptic. What scientists and others are saying in the West about the shortness of time for dealing with the atomic bomb is probably not so clearly apprehended in the Orient, but the consequences of continued disturbance among nations are much more clear. In the U.S.A. we live in a sort of glorified haze of self-wonderment, unmindful of the terrible conditions in other lands. They live in the midst of the conditions, and they know at firsthand how deadly and all-encompassing another outbreak of war will be.

The hopes in the United Nations are still lively in many parts. But the United Nations cannot build moral foundations on which world society can exist. The United Nations today rest on so diverse a concept of humanity's inter-relations that the willingness to trust our destiny to the ideals of other nations and

Medical supplies from CWS Aid in anti-diphtheria campaign in Bangkok schools

religions is still ephemeral, and chiefly a matter of unstable emotion.

If the United Nations organization is to spread its protecting power over all the unruly spots of human ills today it will be because America puts everything she has to give into that effort. We begin dimly to apprehend that fact in the proposals of Secretary Marshall for Europe. But support for the idea is still very tenuous, and basically lacking. The United Nations projects on the political and economic level what Christianity has long preached—often in a vacuum—on the spiritual level. And the United Nations cannot function for the world until there is spiritual brotherhood which actuates people's hearts and thoughts.

Hence I say, the proclamation of Christian truth in all its manifestations is of supreme importance today.

Relief Included in Proclamation

2. A second conviction has to do with the importance of including a relief program in that proclamation. The customary attitude of the mission forces has been to turn from their "regular" work when some extraordinary calamity made assistance imperative. Then with the passing of the greatest severity they went back to their missionary work. Developments attendant upon the war produce a situation in which it would be folly to continue this shortsighted attitude in a number of countries. The economic conditions, and the lack of agricultural and transportation advances current in western nations pose most severe problems to those engaged in declaring the Christian way of life. We simply cannot ignore this phase of our Christian proclamation as a steady and inescapable part of the missionary endeavor.

Already this has been tentatively recognized in China. Twenty years ago China Famine Relief was organized in the U.S.A. largely through interested church friends of China. It has depended during these twenty years upon the American Advisory Committee as the agent of such church forces in China. Through the years that body, partly composed of missionaries, has directed the disposition of funds and personnel to meet the emergencies that have crowded one upon the other.

The devastation of war but adds to the continuing needs for funds to carry forward through hundreds of carefully planned projects a ministry to human suffering that can be done in no other way so adequately. The methods and type of relief ministry applicable in other countries will frequently vary, but it is part of the destitution of human life in Asia which only the forthright relief program now conducted by the churches unitedly through Church World Service can serve to meet as a convincing Christian testimony to the love of God.

Needed: Unity of Impact

3. The next conviction centers around a greatly increased unity of impact in our Christian presentation to the peoples of Asia. I have no disposition to challenge the need for denominational missions. I believe that in our present religious organization in the West,

Distribution to Indonesian children of clothes provided by American churches through Church World Service

a continuance of denominational mission efforts is essential. But today there are many situations where no denomination itself can meet the need.

We need to think for the future in larger terms. This applies not so much to the sums of money which may be secured for missionary effort as in terms of a united witness that can have a telling impact upon the whole life of a nation. With the instruments developed in modern industrial life at our disposal, this is not a chimerical idea. Radio, movies, newspapers all are media of communication which should be used much more effectively. The method for achieving this approach is indubitably a united one.

With relatively little expense compared with the wide reach of the message, the churches should develop a Christian information service. In a way it could be patterned upon the effective work being done by the government information services. In a number of countries this would greatly expand the proclamation of our message among peoples who are avidly seeking a way of life that can offer them a new sense of security from the terrors which surround them.

Our Church World Service anti-malarial campaign in Siam has challenged the attention of the whole nation to a degree that is amazing. When one considers the enthusiastic response of government officials, and of private citizens, in giving their time and their effort when Christianity put up the responsibility, one

gains a glimpse of the importance of constructive Christian effort on a united and often a novel basis.

It was my privilege to be asked to go to Indonesia to see what the American churches should do to help forward the plans of the Indonesian church. As is well known, this territory has in the past been almost the exclusive concern of the Dutch churches. The destruction of war has made it impossible to secure sufficient financial help to advance the program of the Indonesian churches. Here is a time when the ecumenical ideal can be greatly advanced, if we proceed on a united basis. No single denomination ought to start new work in Indonesia when the situation unitedly is as ripe for developments as it is there. Plans for training institutions and for literature developments are such that all should be approached on a united basis if the greatest impact for the strength of Christianity is to be made in the face of the overwhelming Moslem situation in the islands.

Community-wide Approach

4. Lastly let me stress the importance of a new thesis of Christian effort aimed at a community-wide approach. Experiments have been made sporadically in the past. We need now to provide a structure which will carry forward this most intelligent application of our fundamental missionary program.

The individual missionary depending upon his preparatory training set the pattern of Christian proclamation in his town. He was a minister. He began training preachers to build churches. He was a teacher. Then he started a school. He was a doctor. His concern was getting a hospital established. Now all of these are good and telling means of proclaiming Christian truth. But they have very seldom been geared together in a community so that they work at the revamping of the whole community life.

The new conception would set up a team of workers, each with a specialized training, including rural work, home life, religious education, and other specialties, necessary for dealing with the whole life of the community. Working together as a team they would bring changes in thinking and behavior in every walk of life. The community could really become a Christian community.

This is the concept which is basic in the recommendations being made by Dr. John H. Reisner, who has made for the mission boards a survey of the situation in seven countries of Asia. Church World Service has assisted in making this study possible because it believes that in this direction much greater advance can be made in our Christian mission toward the remaking of community life than has been done in the past. Our emphasis on individual identity was a crowning achievement of mission work in the last century. Now we must find the way to integrate these released individuals into a new force for the reconstruction of community and national life.

These are but a few convictions which have crystallized as a result of this visit in Asia. I believe that the principles they express are essential if Christian missions are to make any contribution to the life of Asia in the next period ahead at all comparable with the gains made in the last century.

ROBERT WOOD JOHNSON, board chairman of one of the large corporations of America, has written an important book on the present industrial system and has called it *Or Forfeit Freedom.* It is his contention that the survival of our "free enterprise" economic system depends upon the willingness of all classes of the American people to live and work together. The key word is cooperation. This contention would be completely naive if the author had not discussed fully and with fine understanding the difficulties and problems that tend to block this cooperation. He carefully analyzes the actual and psychological problems presented in labor-management relations.

This would be a profitable book for all managers and labor leaders. His criticisms are objective and helpful. He agrees with the late Justice Brandies that there is danger of business getting too big, and deplores the size of many of our modern industrial units as being inefficient and impersonal. The limitation of Mr. Johnson's treatment of the theme is that he accepts without question the "profit motive" in the economic system. One asks the question, can his ideal of cooperation, demanding as it does so much of mutual understanding and good will, be attainable in an economic system which is premised on a competitive and profit motived economy.

ONCE a layman of my church invited me to a luncheon club to hear J. C. Penny, who was the guest speaker. Mr. Penny, the founder of the Penny Stores, spoke for three quarters of an hour on religion. It was a simple, non-theological, pious talk on the importance of Christian conduct. The reaction of the secular minded clubbers was rather interesting. After the first five minutes they began to look at their plates. I could not determine whether they were bored or ashamed. Perhaps it was a little of both. It is good to have laymen speak, and Mr. Penny at least emphasized religion. He is one of the contributors to a volume called *Laymen Speaking,* containing twenty-eight short essays by as many laymen.

It is a good book for laymen. It is a better book for preachers for it shows where the laymen really live. There is very little theology here. Not too much respect for ritual; no glowing over sermons; considerable importance attached to the moral order, the golden rule, and the influence of prayer. There are many simple confessions and a few quite sophisticated statements. John D. Rockefeller, Jr., tells a good story about Chief Justice Hughes which gives a touch of humor. Business, salesmanship, capital, industrial and race relationships, and labor are all touched upon in this varied symposium.

THE Last Days of Hitler, by H. R. Trevor-Roper, is a well-written and scholarly treatment of the closing chapters of that paranoiac tyrant who had the effrontery to write *Mein Kampf* and follow up its nihilistic doctrine with his short and awful career of blood and hatred. It adequately disposes of any possible Hitler legend for surely the last of Hitler was the stench of his burning flesh outside the Reichstag bunker in Berlin in May, 1945. There is only one lesson that I can see in the book. Hitler began by hating the Jews. His hatreds grew as he was opposed and thwarted. He hated the British, and the French, and the Russians, and the Americans and everyone that stood in his path. He finally ended by hating the very men who had operated his regime. "Treachery" was his dying word. Hatred is an all-consuming flame, for to hate anyone is to tincture everyone with the acids of one's disposition.

(*Continued on page* 42.)

An Army of Hungry, Homeless Waifs

First Impressions of a New Missionary

By HALLAM C. SHORROCK, JR.*

I HAD just returned from Radio Tokyo and was waiting at Shimbashi Station for a train to Komagome. Near the end of the station platform, I noticed a dirty, grimy, barefooted boy, about six or seven years old, his body covered with cuts and scratches, only a little scabbed over. He had many open sores. On his forehead, a little above his left eye, was a deep gash about two inches long. Seeing I was an American, he approached me and asked, "Harro, cigaretto?" I noticed his hands and pockets were filled with cigarette butts. Suddenly he darted away from me for a moment to snatch up a cigarette a G.I. had tossed down on the platform.

When he returned we began talking in Japanese. I inquired how he received such a deep gash on the head and asked about the other cuts on his body. He unconcernedly explained that the week before he had been struck by a train coming into Shimbashi. I questioned him further about his home and family. He wiped one of the open sores on his face with the back of a dirty wrist and pointed downward — his home was a box beneath the station platform. I then learned that his entire family had been killed in the bombings, or as he put it: *B-29 de bakuhatsu shimashita.*

Now he lived by himself in a damp, dark, smelly corner of Shimbashi Station.

Seeing that I had no "cigaretto" for him, he left me and scrambled toward another American, a G.I. who was smoking, to ask him, "Harro, cigaretto?"

This scene can be multiplied hundreds of times in the crowded sections of Tokyo. These homeless waifs frequent the railroad stations and eke out an existence by collecting cigarette butts in order to sell the tobacco, or steal and beg food and money from the passers-by.

A homeless, parentless generation is growing up in these bombed-out areas in Japan. What is the future of these boys and girls who haunt the railroad stations, subways, and dark corners of Tokyo, Yokohama, Osaka, Nagasaki, Hiroshima, and the other bombed areas of Japan?

Some orphanages have been started, as a partial solution, but the facilities and the amount of money they have to spend are pitiful. The orphans have found that they can get more to eat by running away from the institutions and going to the crowded places of the cities to strike out on their own.

The picture of these hungry, filthy-looking children, homeless and parentless, haunts my mind, and it is a dreadfully long picture stretching from Japan across Asia and Europe. If only you in America could visualize such a scene and realize the ultimate destiny of these millions of children! This army of dirty, hungry waifs will soon wonder why they do not have enough food; they will come to rebel against the society that forces them to beg, rob and steal in order to keep from starving.

If we Christians would only think of the millions of starving children, who stretch halfway around the world, when we pray, "Give us this day, our daily bread," and then turn all our efforts toward actually sending food and relief supplies to these blighted areas of Asia and Europe! †

This picture was taken on the pier at Yokohama, Japan, a few weeks ago, immediately after the Shorrocks disembarked. Left to right: Mrs. Kenneth C. Hendricks, Mr. and Mrs. Hallam Shorrock, Jr., and Chaplain (Capt.) Harlan Woodruff, in whose jeep the newly-arrived missionaries had their first ride to Tokyo. The photo was taken by Mr. Hendricks

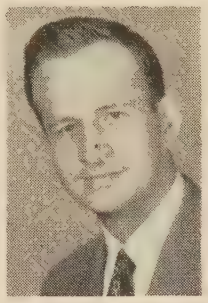
These Japanese children, photographed in Tokyo on a hot day last July, live in the neighborhood of the Disciples' Mission schools there

*Mr. Shorrock and his wife are new missionaries of The United Christian Missionary Society, recently arrived in Japan. He studied the Japanese language while an Ensign, and speaks, reads and writes it fluently. They are teaching in the Boys' and Girls' Schools of the Disciples' Mission in Tokyo.

†Disciples of Christ are already making advance gifts for the 1948 Week of Compassion (Feb. 15-22), when a minimum of $500,000 will be sought for overseas relief and reconstruction needs, in both Asia and Europe; all funds given are distributed through Church World Service, interdenominational Protestant agency. Clothing, medical and other needed relief supplies, in the meantime, may be sent through CWS relief centers which are located across the nation.

The Church-Centered Home

By FRED WEST*



Dr. West

MUCH of the potential effectiveness of religious education in the churches is determined by the teaching and religious influence provided in the home. Especially is this true for children during the six days a week before church school teachers can be with them for a brief time on Sunday. If nothing vital occurs in the way of regular family customs, prayers, and Christian instruction six days a week to make religion an effective influence in the lives and faith of the parents, how can Christian teachers outside the home in one hour a week convince the children that religion really matters much in life?

This problem is not something that the church can solve outside the home, but only inside the home. It hits us all right where we live. It is our duty as parents and believers in Jesus Christ. It is no accident that the breakup of the modern family in America occurs historically along with the breakup of the customs of family Bible study and prayer in Protestant homes.

Ours is a provincial and small-minded generation. Generally speaking, families no longer take time to share great thoughts, biblical views and devotions together, however hard they may slave to share clothes, food, and machine-made gadgets. Yet individual family members suffer from a lasting disease of self-interest, lust after power, and misplaced loyalties which modern medicines do not cure. We speed up our machines and build up our possessions, but our human spirits are not freed. We are enslaved by the present and are too rushed to share in our own homes the lasting spiritual treasures and resources of God's larger family.

The failure to use the Bible as a resource for everyday living in the home is not so much a failure in faith and theory as it is in personal discipline and common sense in applying faith to everyday life. Most Protestants have plenty of faith and theory regarding the Bible. They use the Bible for a source of beliefs about the theory, the doctrines, and the institutions of the church. But they fail to use the Bible effectively as a resource for daily living. It is significant that Alexander Campbell, although having much to say about the doctrines of the Bible for the church and Christianity in general, first learned how to use the Bible in his own home and under the guidance of his own father, Thomas Campbell. Modern Disciples families tend to fail where Thomas Campbell best succeeded—they leave the matter of Christian biblical education almost entirely in the hands of ministers and church school teachers, instead of sharing the work in their own homes.

As a result, modern young people are religiously ignorant, if not indifferent. In spite of notable exceptions, typical college students today cannot name the four Gospels accurately. Tests show that many of them list Genesis and Job as "Gospels." Many refer glibly to the "Book of Samson," although they are vague about locating it in the Bible. Furthermore, the records show that in general this biblical illiteracy is almost as widespread among students reared in Christian homes and churches as among students whose parents are not church-goers at all. This is as much an indictment upon the failure of the home as the church and school in Christian education.

What can parents do about this? If Christianity really is the central force in their own lives, they can let it be known regularly in their own homes and family relationships. This is important, not so much for formal words that are spoken, as in terms of lasting attitudes and habits which are formed. Little children, for example, long before formal words can be understood, learn what a difference religion really makes in their own homes. Certain attitudes about the importance of religious faith and practice are caught by them long before they are taught. If prayer is important enough to their parents, children will see them strengthened by prayer at all great occasions in the common family life. If prayer is sincere and vital, the youngest child might learn early about its importance through the regular blessings at mealtime. Religious ritual is as necessary for a growing religious life in the home as it is in the church. It is no more difficult to keep family prayers and blessings vital in the home than it is in the regular services of worship in the churches. This is a matter of spiritual discipline and preparation, not mere form or ceremony for its own sake. If family prayers at any occasions are rushed, dull, and mechanical, the children soon sense how unimportant and meaningless prayer is to their parents.

Perhaps the greatest teaching parents can give comes not so much from what they say as what they do and are before God. Children learn attitudes for or against religious living by what the parents do or omit in religious emphasis in their own homes. But, in addition to this, parents have responsibilities as verbal Christian teachers as well as living examples in their homes. Soon the children mature enough for a sharing of experience and ideas—about play and work, right and wrong, and about God and man. These are educational duties for parents. They are not to be left to mere chance in emergencies before we share basic ideas about life with our children.

What can little children learn verbally about religion in the home? This is no easy question. But, among other things, they learn whether or not the Bible is a regularly used guide for our own living and inspiration. Here, as in regular family devotions, it is good

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—*Photo by Eva Luoma*

for children to see adults making an habitual use of the Bible in the home. Often this leads to unusually interesting points of contact between the children and the Bible. Many opportunities come to make the Bible interesting to children, but it takes imagination, patience, and personal time which many parents are not willing to share with their own children.

Our little daughter is three and a half years of age. At Christmas time she became interested in stories about "Baby Jesus." She loves babies and so the biblical stories about Baby Jesus were vivid and fascinating to her. She still begs for us to "read about Baby Jesus from the Bible book." She soon noted that one Gospel told about shepherds coming to see Baby Jesus; and the other Gospel, about the wise men. She learned the names of the Gospels which contained the two stories (which is more than most college students know today before they take a course in Bible). Now she is delighted to know that Baby Jesus grew up and always loved little children—she loves little children, too. She has also learned to like the story about "Baby Moses" and knows where to find it.

With these points of contact with the Bible in line with her own experience, she is learning some of the foundation stories about the two most important figures in the Old and New Testaments. We hope that she will build a sound knowledge about Jesus and Moses upon these foundations which she will never have to unlearn, ignore, or regret.

Of course, there is no guarantee that our little girl will grow up as a Christian. But the possibility is being laid long before she reaches grammar grades for a sound understanding of Jesus and Moses, the Ten Commandments and the Golden Rule. Now we feel that she is ready for the story of the Good Samaritan. This is no guarantee that she will fully understand the story. But who does? Jesus used it to illustrate what he meant by the "good neighbor" and what loving our human neighbor really means. She is developing an early respect for Jesus who liked the man who helped another man—regardless of race, creed, or nationality —in real need. There are other points of contact between this child of three and the Master of thirty-three —based upon her own experience and zest for life. She is learning that Jesus also liked the birds of the heavens, the flowers and living things of the field, and the fish of the waters. Perhaps, in time and right early, she can be led to trust a Christlike God as the source of law, order, and growth in both nature and mankind.

Parents often forget that there are many simple and interesting stories in the Bible for people of all ages. Everybody likes stories. Most stories in the Gospels are easy for little children to learn even though it might take the rest of their lives to understand their fullest implications. But in teaching children the Bible in the home, these questions might first be asked about any stories or ideas: Is this particular material interesting for a child? Is it significant for future Christian teaching and understanding? Is it complete in itself without raising more knotty problems for the child than it solves?

Christian parents today must realize that, as ever, children need Christian education in the church school. But they must also realize that the church school forever needs the Christian teaching of children in their own homes. It is a two-way process.

If children are to be at home in the church, there must be more of the church at home.

—*RNS Photo*

Student evangelism campaigns were carried on in China's colleges and universities during the war. At the close of one spiritual mobilization campaign 1932 students in 16 schools decided to be baptized.

Educational Evangelism in China

By LUTHER SHAO

EDITORIAL NOTE: This article by Dr. Shao, administrative secretary of the China Christian Mission, is one of a series on "World Evangelism," current mission study theme of twenty-eight Protestant communions.

EVER since Protestant churches began their work in China, educational work has been stressed. As early as 1837 Dr. R. S. Brown opened the first Christian school at Macao. At first the Christian schools were founded in order to educate the children of Christians and to prepare Christian leadership for the Chinese church. As the number of non-Christian students increased, schools came to be considered more as an aid to evangelization.

Before the registration of Christian schools and colleges was enforced by the Chinese National Government between 1927 and 1930, Christian religious education in all Christian institutions was compulsory. The attendance of students at Sunday schools, Sunday church services, weekday Bible classes, morning worship, and other types of evangelistic meetings was required. Undoubtedly there were unfavorable criticisms of this method of compulsory religious education by the students themselves and the general public, yet it was through this method that Christian churches in China received many converts. It is not an over-estimation to say that a great number of Christian leaders and workers in various fields, both in Christian circles and non-Christian agencies, have come from these schools and colleges.

Since the registration of these educational institutions under the Chinese National Government, and the increasing interest in evangelism and Christian education among nationals and missionaries, religious education has been made voluntary. Although the number of students participating in various religious activities has been less than before, the spirit has been fine because the element of compulsion has been removed.

Since a few years before the war, and more so during the war years and postwar days, educational institutions have made great strides in evangelism. These war years certainly have seen many won to Christianity and many others strengthened in their Christian faith. The doors are wide open for evangelism. Also, the scope of evangelism has been widened.

In all schools and colleges, courses in Bible study or similar studies in Christianity are offered. Morning chapel services or prayer circles are well attended. In vacation times, summer and winter, there are always retreats or conferences attended by both Christian and non-Christian students. These conferences always lead those attending to a rededication of themselves to Christ through Bible study, discussions on contemporary issues and Christianity, and the systematic presentation of the Christian gospel. Sometimes non-Christian students in these conferences show an intense interest in Christianity and the Christian Church. As a result of their continuous study, they later become Christians.

The local Y.M.C.A.'s, Y.W.C.A.'s, and churches have been working hand in hand with the educational au-

thorities and students in their total evangelistic program. Once or twice a year there are special evangelistic meetings for students and teachers in individual schools or colleges, or by the united effort of several schools. In each institution you will find a Christian fellowship of students and a fellowship of faculty members. The former usually have various committees, such as educational, religious or evangelistic, social life, and social service.

Nearly every institution has a religious education committee composed of a few devoted Christian teachers. Most of these places have their own directors of religious work. All aim to reach the same objective—to Christianize or evangelize the whole institution by various religious activities. From time to time they organize their own evangelistic bands to preach the gospel to non-Christians in near-by cities or rural areas. As an expression of their Christian faith they often do some kind of social service in the school or college or the local community.

Efforts to Reach Students

In addition, there have been attempts at intensive evangelism on a national or regional scale with the sole aim of reaching the educated youth.

Ever since the Mukden Incident of 1931, Chinese educated youth have been much frustrated. To meet the pressing needs, a national Youth and Religion Movement was inaugurated in the spring of 1934 under the joint auspices of the Y.M.C.A. and Y.W.C.A. National Committees, the National Christian Council of China, and the China Christian Educational Association.

It was decided that 1934 and 1935 should be set aside for the conducting of Youth and Religion Movement campaigns in different parts of the country. Dr. Sherwood Eddy was invited to conduct these meetings in 1934. The objective was to lead youth to Christ so that they might accept him as Lord of personal and national life. These meetings in 21 large cities were reported to have had a hearing of 150,600 educated youth, with 2,476 making decisions to become Christian and 4,144 desiring to study Christianity.

A Chinese deputation composed of Dr. W. Y. Chen, evangelist and psychologist, Miss Tseng Pao-Swen, scholar and educator, and Dr. Y. C. Tu, scientist and youth leader, visited 13 of the largest youth centers. Subjects chosen for their talks were Religion and National Reconstruction, Christ and His Cross, Science and Religion, the New Morality, and the like. They had a hearing of 160,000 educated youth, and 6,162 people decided to study Christianity.

Then, later, meetings of a similar kind were held in 1936-37 and 1939. Reports were very heartening. In May of this year in Nanking the preaching mission had meetings both in middle schools and in colleges. Prominent leaders, such as Bishop T. K. Shen and Dr. Y. C. Tu spoke at these meetings. Their theme was "Jesus Christ and the Changing World." Many made decisions at these meetings. A committee was appointed to follow up the decisions. It is expected that meetings of this nature will be held in other cities.

Achievement During the War Years

One of the Christian achievements during the war years in educational evangelism is found in the case of student evangelism among government university centers. As one university after another was forced to evacuate before the enemy, the Christian churches, the Y.M.C.A.'s and Y.W.C.A.'s realized that these students were being cut off from contact with the influence of Christian agencies. To meet this situation a special committee was set up under the auspices of the National Christian Council of China. It was called the Committee on Student Evangelism in Isolated Government Universities, of which I was chairman for three years. The Student Divisions of the Y.M.C.A. and of the Y.W.C.A. were entrusted with selecting secretaries and supervising their work. Throughout these war years, seventeen young men and women have been placed to carry on this type of work in eight government university campuses.

As to the programs, usually a student center was set up to provide all students with various extra-curricular activities. It was used for relief, recreational, social, and religious purposes. Many students came to attend the English Bible classes. The center was used for worship, the regular Sunday services and weekday worship services being well attended. Evangelistic meetings were held seasonally. It has been remarked that some of these Christian fellowships in the Government universities are stronger than those in Christian colleges. Since the close of the war these institutions have moved back to their original sites. The educational authorities still appeal to the committee to continue this type of work.

When the war in China was at its height between 1939 and 1941, the Szechwan Christian Council, the Szechwan Branch of the China Christian Educational Association, and the West China branch of the National Committee for Christian Religious Education in China sponsored two types of student evangelism. Dr. S. Lautenschlager, William W. N. Pao and I organized a group called The Spiritual Mobilization Team. Really it was another type of student evangelism. We went to 16 Christian middle schools in Szechwan (west China). In each school we preached the gospel to the student body, the Christian student fellowship, and teachers' meetings, and had interviews with students as well as teachers. Out of 16 schools visited, at the end of the campaign there were 1,932 students who had decided to be baptized, and 1,959 who desired to study Christianity further.

Student Dedication Movement

In nearly all meetings the question of the future Christian leadership in China arose. It was decided that we should revive the former Student Volunteer Band by launching a Student Dedication Movement. In 1941, Newton Chiang, William W. N. Pao, Dr. Daniel Lee and I went to government and Christian schools, colleges, and churches to recruit students for full-time service. As a result of these efforts, in 1941-42 there were one hundred twenty students in Szechwan who decided to prepare themselves for full-time minis-

(*Continued on page* 23.)

Sunday Schools

(*Continued from page 9.*)

republics—*Argentina, Paraguay* and *Uruguay*—owe their conversion to the Sunday school. All the churches of all denominations have Sunday schools, though only a few have departments and classes for all ages. Two laboratory vacation schools were held recently to train young people in leadership skills. The youth have interdenominational federations which hold periodical congresses and rallies.

For many years there has been an interdenominational committee on Christian education in *Puerto Rico.* Dr. Robert M. Hopkins assisted in its organization when he was general secretary of the W. S. S. A. It conducts teachers' institutes, young people's summer conferences, a summer institute of music, and vacation school institutes. The total enrollment of Sunday schools on the Island is about 60,000. The Committee has also since 1938 conducted a program of Christian ministry to college students.

The International Council of Religious Education, representing the *United States* and *Canada,* is the largest and strongest member unit of this world body. Its report at Birmingham included the following features of its cooperative program: the achievement of the Revised Standard Version of the New Testament; the National Christian Teaching Missions with their community cooperation in the religious census and their evangelistic emphasis in the expansion of the Sunday school; and the recent International Sunday School Convention at Des Moines with more than 4,000 delegates.

From the reports given, it was made plain that the following are the great needs today: (1) Trained leadership; (2) printed literature, planned and produced in each country; (3) visual aids; and (4) more cooperation between churches and church leaders.

From henceforth the World's Sunday School Association will be known as the "World Council of Christian Education." This decision was reached at Birmingham after it became evident that the old title was not consistent with the scope of Christian education work that is being carried on by the national member units, many of which are national councils of Christian education.

It was also decided to establish a visual aids department with a staff member in charge in New York, London and Geneva.

Steps were taken also for closer cooperation with the World Council of Churches, particularly in the youth field, so that all the Protestant youth of the world may have a unified means of cooperative action.

Plans were made for holding a World Convention in 1950 somewhere on the North American continent, probably in the United States. It is hoped that in that convention, 10,000 Sunday school and Christian education workers will gather together to experience the rich fellowship and inspiration we 100 delegates enjoyed at Birmingham.

Proposed Unity Conference

AT THE September meeting of the executive committee of the Federal Council of Churches of Christ in America a report was made on replies received regarding the overtures from the General Council of the Congregational Christian Churches, and the International Convention of Disciples of Christ, for the convening of "a plenary session of representatives of American churches to consider the possibility of closer unity."

Of the replies received thus far six were affirmative: The Presbyterian Church, U. S. A.; The Evangelical and Reformed Church; The Moravian Church; The Congregational Christian Churches; The International Convention of Disciples of Christ; and the United Presbyterian Church.

The other replies are varied: The National Council of The Protestant Episcopal Church—agreed to appoint two observers.

The Council of Bishops of The Methodist Church—After expressing "deep and appreciative interest" replies that "since all matters regarding union must originate in the General Conference of The Methodist Church, this matter will be referred to the General Conference, and further, that our enthusiastic interest in the whole question of union has led us to agree that a significant section of the Episcopal Address which is to be read before the General Conference will make reference to this matter."

Moderator of the Annual Conference, Church of the Brethren—Not ready at this time for such a conference. "The denominations themselves should lead out in effecting a merger of church bodies, rather than for the Federal Council to assume leadership in this regard."

General Secretary, United Church of Canada—No occasion for Canada to be represented; will name consultant to sit in on conference if held.

Presbyterian Church in the U. S.—declines.

Executive Board, United Lutheran Church in America—declined, quoting with approval the statement of the executive secretary of the Federal Council, that "the Council is an instrument, not of union, but of cooperation."

Reformed Church in America, and the Northern Baptist Convention have placed the overture in the hands of special committees for study.

No replies came from 11 denominations.

In the light of these replies the executive committee voted that since it appears that less than half of the churches associated with the Council desire to participate, the proposed conference should be a project of the interested churches rather than of the Federal Council. However, "since it is appropriate for the Federal Council to give assistance to a group of member churches in a matter of common concern," it was agreed to give administrative assistance in setting up such a conference if the interested churches so desire.

No More "Black Study"

By RICHARD C. FRANKLIN*

THEIR coming ashore was delayed hours by the customs routine. Hundreds of young Americans, returning from Oslo and other youth assemblies, were cleared first and had long left the decks of the *Marine Tiger*. At last it was the European theological students' turn. Twenty-five of them walked out of the pier shelter into the too-warm autumn sunlight of the U.S.A.

The next day they were already full of impressions about America.

"It is too beautiful!" breathlessly exclaimed Tobina Gunning of Holland—the only girl of the group. She did not even mind the hooting, howling clamor of New York's streets—besides, she said in clear English, America's beauty is more than the physical appearance. It is her wonderful chance to study for a year, to spend two whole terms in the Episcopal St. Margaret's House in California, then she will go back to Europe, better prepared to carry on her Christian social service work among the youth. She was serving in the field staff of CIMADE in France, working with the young French men and women in their reconstruction work, when she received the theological scholarship to America.

Miss Gunning is a youth herself, in her early twenties. Woman-like, she had on her prettiest blouse and skirt for her first full day in America. Her eyes were bright with the eagerness of this new venture. Few visitors to the U.S. will make better use of their time than this girl from Holland.

She, and the 24 young men, came to the United States as part of the Protestant and Orthodox churches' scholarship program projected through Church World Service. CWS acts as a clearing house for the various seminaries which want to receive foreign students and provide them with scholarships and living facilities and necessities. They are selected by the national interdenominational committees in Europe, all coordinated through the World Council of Churches.

On their second day in America, these young people assembled to meet some of the denominational leaders active in CWS. The church leaders were warmed to meet these young people, representing an achievement in ecumenical cooperation. For the students, it was their opportunity to see the people responsible for their presence on this side of the Atlantic.

The men, like Miss Gunning, were "dressed" for the occasion. Their best often was a "T" shirt that had faded at the seams, a coat shy on length at the sleeves. But they bore themselves proudly, with dignity. The French lad felt no need for apologies for his old-fashioned knickers.

Coming from 8 countries, one would think they would have little in common. To the contrary, they shared many similar memories, opinions, aspirations.

Most of the men, from Norway to Hungary, worked in the resistance movement. At the same time many of them participated in "Black Studies." Both a Czech and Dutch youth told almost identical stories. The Nazis forbade university theological training. Undaunted, students made cryptic contact with professors, got assignments, checked books from the libraries, studied in private. Occasionally, the professors visited them to examine their progress.

"It was 'deeficult' in the winter," said one of them with a shiver. Unheated rooms and study are not good companions.

They look on their opportunity this fall and winter and next spring as more than a chance to study. It will be time spent with Americans exchanging ideas and ideals, dreaming of brighter years and better cooperation between nations. They and their fellow American students will undoubtedly contribute to that international understanding.

Not all of them will be "pulpit preachers." Some plan to go into religious education and other fields of church leadership. Every one of them, though, regardless of his field, feels the heavy compulsion of taking Christian leadership in Europe—if Christianity is to become a vital part of European life.

A tow-headed Dutch youth perhaps best expressed the thinking of the group when he said: "During the war the churches awoke to realities. It will not be easy, but our job will be to keep them active and alert and not let them go to sleep again."

*Member of staff of Church World Service. Week of Compassion offerings of Disciples of Christ help support the program of CWS.

Five of the 25 European students beginning a year of graduate work in American theological seminaries as part of the scholarship program of Church World Service

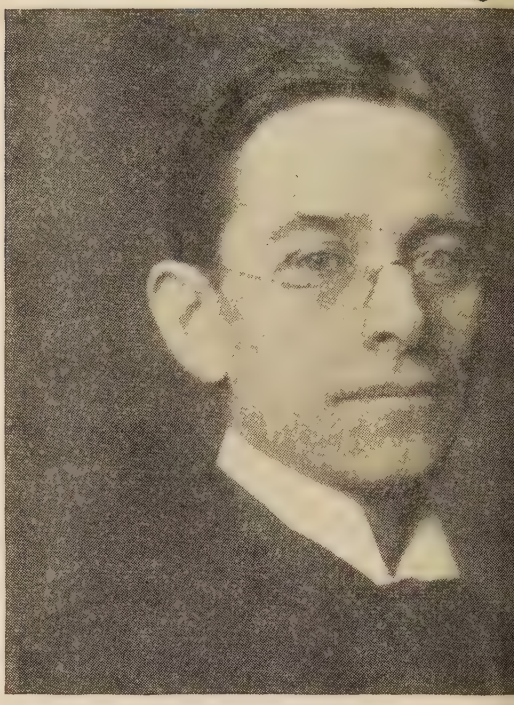
Educational Evangelism in China

(*Continued from page* 21.)

try, and 392 students who dedicated themselves to be active laymen in their own churches.

In conclusion, we should say that Christian educational institutions have been potent agencies for evangelism. They have been contributing a great deal to the progress of the Christian movement in China. The opportunity for an intensive evangelism in these schools and colleges is unprecedented. We should pray for more really devoted and well-trained Christian workers who will devote their lives to the evangelistic task in these institutions. We also should prepare better pastors in the churches, so that these students will have a happy association with and a real participation in the churches in their student days as well as in their later years when they graduate from these institutions.

W. R. Warren (1868-



William Robinson Warren, Founding Editor of "World Call," died suddenly at Sarasota, Fla., Sept. 15 at the age of 79. The funeral was conducted by his pastor, Roy B. Johnston of First Christian Church. Dr. Warren is survived by his wife, Susan Kemper Warren, who will continue to reside in Sarasota; a daughter, Constance Louise (Mrs. Howard W. McCue), and a son, Edgar Lovett Warren.

These photographs show highlights of Dr. Warren's notable career among Disciples of Christ across a half century. At upper left, he is shown at the age of 18. Above, in top hat, in 1889, the year he was graduated from Bethany College. At right, when he moved into the brotherhood limelight as secretary of the 1909 Pittsburgh Centennial Convention. During undergraduate college days, below, with Beta Theta Pi, his Bethany fraternity, he stands at left with cane.

At right, Dr. Warren is pictured, in 1910, when he was editor of "The Christian-Evangelist" and general manager of the Christian Board of Publication in St. Louis, Mo. Below, at left, as a young pastor, at Dayton, Ohio, 1890-92; center, following pastorates at Bethany, W. Va., Santa Barbara, Calif., and Connellsville, Pa., he became editor (1903-05) of "The Christian Worker," in Pittsburgh; right, in 1913, while secretary of the Board of Ministerial Relief, a post he held from 1912-18, to be followed by the presidency of that agency for another decade.

), Founding Editor of *World Call*

Picture at left shows three of Dr. and Mrs. Warren's five children, in 1910, with Dr. Warren's grandmother, Amanda Warren, then 88 years old (she lived to be 104); the children are Constance, Julia and Edgar. (The two oldest Warren children, Kemper and Mary, died before they were five). At right, Dr. Warren, in his prime, in 1926, as editor of "World Call"; he served the magazine as editor from 1919 to 1929. Below, a group of the first Pension Fund trustees, chosen in 1928; left to right: C. M. Rodefer, I. J. Cahill, E. S. Jouett, Oreon E. Scott, Samuel Ashby, W. A. Shullenberger, W. R. Warren, T. C. Howe. Dr. Warren became executive vice-president of the Pension Fund in 1929, serving until his retirement in 1936, when he became honorary vice-president.

In 1926, Dr. and Mrs. Warren traveled extensively in the Orient and other parts of the world. The three pictures below were made on that trip. At left, second from right, Dr. Warren, is shown with President Sato of Hokkaido Imperial University and Pastor Kawajiri of Sapporo; also in this group, at right, is W. H. Erskine, long-time missionary of Disciples of Christ in Japan, and Alexander Paul (third from left), for many years a missionary in China and later executive secretary of Oriental Missions in The United Christian Missionary Society. The center picture, below, shows Mrs. Warren on the deck of the boat, "Kyodo Maru," en route from Shanghai to Tientsin. Photo at right shows Dr. Warren in Shanghai with a Sikh policeman in the background.

A Layman Looks Ahead

By JOHN ROGERS*

A CHRISTIAN layman cannot look ahead today without manifesting deep concern over the future of Christian civilization. Through the advance of science we have made the world a neighborhood. Everything that happens in this world neighborhood today affects, to some degree at least, all parts of the neighborhood. And the tragedy is that we have not as yet learned to live acceptably with one another in this world neighborhood.

In this modern scientific age, the dawn of the atomic age, we must learn how to live together in what is scientifically speaking "one world" or we will probably die separately either by slow starvation or by violent eruption.

In the face of such a future, what then, you may well ask, does this have to do with the church? And I would answer:

The creation of a cultural and spiritual atmosphere, not only in this country but throughout the world, which will make it possible for men and women to live at peace with one another is the task of the church. The qualities of such an atmosphere are faith, love, charity, tolerance, confidence, trust and justice. These are spiritual qualities.

John Rogers

Will the church meet this challenge? Time is running out. The world is filled with hate, intolerance, misery, hunger, disease and disillusionment. There is a trend away from God and toward materialistic determinism. If the church is to meet this challenge, it must get about its business.

FIRST of all, there must be a resurgence of Christian life if the church is to meet this challenge. While selfishness, thirst for power, fear, resentment, and greed are at the bottom of much that ails the world today, the inertia found in the better element of human behavior is also responsible for our social ills. Good people could have put the world in order and prevented World War II and its aftermath, and they yet can put the world in order.

When Paul said to the Christians in Ephesus, "Awake, thou that sleepeth," he was calling them to Christian service.

Most of the manpower of the modern church is asleep. In the average church today a comparative few of the men are actually engaged in the work of the church. The Christian vision of most of them is circumscribed by the local congregation, and few, if any, are concerned with human life beyond the borders of the United States. To many of them, their church is nothing more than a mutual admiration society, a kind of private club.

If we expect to build a world fit to live in, Christ and his program must become the first concern of our lives. We must begin in earnest to put first things first.

IN MEETING the challenge of the world, the church must become more conscious of its mission. The gospel of Christ is for all peoples everywhere. Hence it must be the mission of the church to concern itself about the salvation and welfare of all people regardless of nationality or race. The church must be concerned about reaching the men, women and young people of the community in which it is located and in bringing them to Christ, and must be aware of the social and economic injustices in its community. But this is not enough. It must be interested also in the salvation and welfare of people everywhere, and it must manifest this interest in its support of the world-wide missionary program of its brotherhood.

The Christian missionary is the most understanding guardian of all that is best in the cultures of the world. The missionaries, wherever they have gone, have been the translators of books, the pioneers of general education, the advocates of better housing and sanitation and improved agriculture. The missionary has always been the most intelligent observer of the social life in the country where he or she has lived and worked.

If we are at all serious about establishing a durable peace in the world, and if our Christian faith is deep enough to cause us to be concerned about the present plight of the peoples of the world we will strengthen existing Christian agencies for evangelization, education and health, and make them more effective in every land. Millions of dollars must be given; and intelligent, consecrated and well-trained men and women must be sent out into the world to minister to sick and bewildered humanity.

"While Time Is Running Out, the Church Must Get About Its Business"

THE church and Christian people must create a political, economic and social basis for a just and durable peace. This requires an international organization such as the United Nations. While this organization, at present, is defective and inadequate, it is a start in the right direction; Christian men and women must see to it that our country supports it, works for its improvement, and puts the strength of our nation behind international cooperation.

Under the United Nations it is possible to provide for continuous economic adjustment and peaceful change; for a more equitable distribution of the world's economic resources and a freer access to essential raw materials and to markets for peacetime trade; and to build a strong set of common principles, ideals, ethical standards, and social practices that will constitute a guide for the people in their international relations.

There can be no just and durable world order until nations become socially conscious members of a world community of nations. This is one of the serious problems confronting the United Nations at the present time. But Christian people in all countries can, if they will, give leadership to the development of a spiritual culture which will eventually supplant fear with good will and confidence.

In order to accomplish world peace and order and preserve the sacredness of individual personality to all people, the world must have better human beings. Only through a church with a world-wide evangelistic appeal and a social conscience can we have men and women of the quality necessary to bring into reality a peaceful world.

If the church is to meet this present-day challenge, it must be a compassionate church. The war has left many human tragedies. Millions are dead and wounded in all countries. Entire countries are bankrupt. Cities are shattered. Social units are broken. Social tensions are intensified and man's spirit is broken. Hordes of hungry and uncared-for children drift across Europe and Asia. Displaced persons, broken families robbed of all earthly possessions are anxiously looking for some ray of hope. Hunger and disease, uncared for, breed hate, greed, and disillusionment. When homes are blasted and destroyed, bitterness eats away at brotherhood.

It is in such a world that Christian men and women live today and on them falls the responsibility for help. In such a world stands the church. When there is tragedy anywhere, it should concern Christians everywhere. Relief and reconstruction in this hour are the responsibility of the church.

If we fail to show our compassion for these peoples in this tragic hour, we will fail Christ and his church, and these suffering people will lose their faith in God and fall victims of a philosophy of materialistic determinism.

(*Continued on page* 38.)

*Mr. Rogers is actively engaged in the work of First Christian Church, Tulsa, Oklahoma, and in the affairs of the brotherhood of Disciples of Christ. This article is a digest of an address made at the conventions of the Christian churches of Northern and Southern California, in July, 1947.

One Hundred Fifteen Years of Missionary Service

By STEPHEN J. COREY*

THREE pioneer missionaries have recently died, all of whom I knew rather intimately, having visited each on the mission field. They are Miss Jessie J. Asbury of Japan, Miss Stella Franklin of India, and Dr. William Macklin of China. They each gave a full measure of service to their work and their combined years in the foreign field amounted to one hundred and fifteen.

Miss Franklin and Dr. Macklin each served 41 years, and Miss Asbury 33. I shall deal with the names alphabetically —it would be hard to write relatively as to the importance of their work, for each in his or her particular field rendered noble and efficient service to the cause.

Jessie J. Asbury of Japan

Jessie J. Asbury began her work in Japan under peculiar handicaps which she successfully overcame. On account of frail health and trouble with her eyes she was not able to complete her educaton. After she had spent three years in Japan with her sister, Dr. Nina Stevens, and had thoroughly proved her ability and unselfishness, she was appointed by the Foreign Christian Missionary Society in 1901. She undertook her work in Japan with great enthusiam and industry and showed a rare cooperative spirit with both missionaries and Japanese. She worked especially with women and girls and was most happy in personal, face-to-face service in the Japanese homes.

Jessie J. Asbury

Being only twenty years old when Miss Asbury began her work, she so fitted herself into Japanese life that many of her friends said she was as much Japanese as American. She was humble but radiant in her approach to the Japanese people, and was very successful in winning converts to Christianity. In one evangelistic meeting in Osaka, Japan, 50 per cent of the converts were won through her personal work.

Besides Osaka, Miss Asbury worked in Sendai, Honji and Akita, in the latter city aiding greatly in the new kindergarten building. After her retirement, while living in California, she was busy and helpful among the Japanese there. One of her enterprises was to hold special classes for Japanese mothers in her home church, teaching them English and American customs so that they might better understand their children who were rapidly taking on American ways.

Miss Asbury died at seventy. Her life was a striking demonstration of what God can do through an humble person, fully consecrated to Christian service.

Stella Franklin of India

Stella Franklin had a dramatic beginning for her work in India. She went to the field in 1895 and had barely attained good use of the difficult language when the terrible famine of 1897 enveloped central India. It was a ghastly experience into which the sisters, Stella and Josepha were thrust, but they quickly accommodated themselves to the work of compassionate relief and training. Miss Stella had the gift of administration and worked so successfully with the hundreds of rescued children at Damoh that the government asked her to take charge of the orphanages for famine girls which it had opened. She received special recognition from the government for her good work. She afterwards cared for many of these girls until mission orphanages were established for them at Deoghar and Mahoba. The boys' orphanage was permanently established at Damoh.

Miss Franklin pioneered in personal evangelism among the women of Damoh and later educational and women's evangelistic work at Harda. She taught in the Bible College at Jubbulpore and crowned her service in India at Mungeli, where she led in the girls' vocational boarding school, training the students for Christian home life in the villages. She often supervised 20 Indian teachers, taught Bible courses to all the students, and for recreation struck out among the villages in evangelistic work, living in a tent, visiting, teaching, preaching. On one journey she visited 70 villages as yet unreached for Christ.

Miss Stella was a woman of unusual judgment, understanding and practical common sense. Her counsel was widely sought in church, home, and school affairs. She died in the Emily E. Flinn Home, Marion, Indiana, July 30, 1947.

Dr. Wm. E. Macklin of China

Dr. Wm. E. Macklin was one of the most versatile missionaries I ever knew—also one of the most unconventional. To spend a day with him in China was to have a surprise experience every hour of that day. He was doctor, teacher, translator, debater, tract-writer, farmer, missionary itinerant, diplomatic "trouble shooter," and family man, all in one. He began our Mission in China in 1886, and he and Mrs. Macklin came home in 1927, following the 1927 crisis in the Yangtze Valley. Mrs. Macklin, Dorothy Delaney, was the sister of Mrs. Charles E. Garst, who, with her husband, Captain Garst, were Disciple pioneers in Japan. She shared greatly in his many duties.

Dr. Wm. E. Macklin with Luther Shao of China. The picture was taken on July 23. Dr. Macklin died August 8, at the age of 87 years

Dr. Macklin established our first China hospital at Nanking, which afterward became a part of Nanking University. Dr. Macklin was not only a famous pioneer medical missionary, but he organized the Red Cross during the Nanking sieges of 1911 and 1913, trained native assistants, established a nurses' training school, taught public health, wrote many pamphlets and books on sanitation, produced tracts on the opium habit, fought gambling, translated an abridged edition of Green's *History of the English People*, worked for the reforestation of denuded hillsides, experimented with better breeds of cattle, goats and chickens, introduced bee culture, produced an experimental garden, and rode his horse through a vast countryside, preaching in the streets and teahouses while he served as physician to the people. In the sieges of 1911 and 1913 he led in negotiations with the opposing generals and arranged for a peaceful surrender, thus saving the city of Nanking from looting.

Dr. Macklin's Chinese name, "Malin Sen," was magic in a vast area of the Yangtze Valley. He was looked upon as the great friend of the people and by many as the embodiment of the spirit of Jesus, Himself.

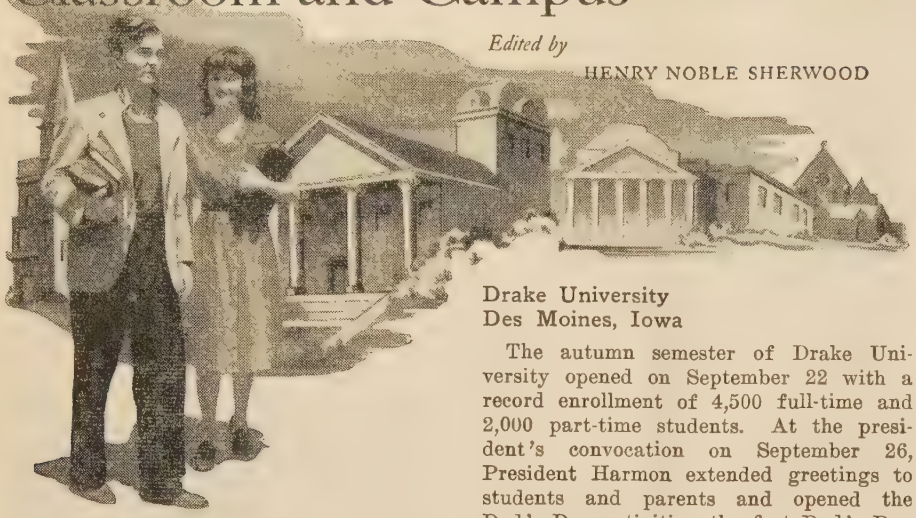
Stella Franklin

*Former president of The United Christian Missionary Society, and of the College of the Bible, Lexington, Ky.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD



Texas Christian University
Fort Worth, Texas

APPROXIMATELY 4500 students are enrolled here for the fall semester, with some 2,200 veterans listed as students.

The annual Fall Retreat of Brite College of the Bible was held on October 8, with "Confronting Today's Imperative" as the theme. Speakers included Principal William Robinson, visiting professor from Overdale College, Birmingham, England; Dean D. Ray Lindley; and Kenneth Hay, state chairman of the Crusade for a Christian World.

Principal William Robinson of Overdale College is now teaching religion classes in Brite College of the Bible as a visiting professor. This is his second trip to the States, the first having been made in 1930 when he was a delegate to the International Convention of Disciples of Christ in Washington, D. C.

Dean Jerome Moore, Texas Christian's AddRan College of Arts and Sciences, has been appointed head of the foreign languages department, succeeding Dr. Josiah Combs, who resigned to take a position on the faculty of Mary Washington College, the coed division of the University of Virginia.

Professor and Mrs. Church Smiley will sail from San Francisco on November 28 for India where they will return to their pre-war missionary post. Professor Smiley instructed in the department of religion here last year.

President M. E. Sadler was one of five Texans honored recently at an annual barbecue given by a group of Hillsboro, Texas, citizens for "outstanding leaders who have served Texas notably."

Two students from the Philippine Islands, Reuben and Esther Batoon, arrived at Texas Christian the first of October to begin their studies under the sponsorship of the Men's Club of the University Christian Church. The brother and sister are from Northern Luzon, 200 miles north of Manila.

Drake University
Des Moines, Iowa

The autumn semester of Drake University opened on September 22 with a record enrollment of 4,500 full-time and 2,000 part-time students. At the president's convocation on September 26, President Harmon extended greetings to students and parents and opened the Dad's Day activities, the first Dad's Day observance at Drake since before the war.

Dean Seth W. Slaughter has served as Dean of the Bible College for ten years. During this time the college has increased from 39 to over 80 students inclusive of undergraduates. The college has granted 67 degrees, raised the standard from six years to seven years for the B.D. degree, and is now in the second year of a full-time graduate seminary.

Financially, the growth of the Bible College has been most gratifying with a permanent endowment at present of approximately $750,000. The building and endowment fund of the new Bible College and Chapel is near the $200,000 mark. Under the leadership of Dean Slaughter, the college will cooperate and share in the "Crusade for a Christian World."

Professor Frank N. Gardner, head of the department of Christian Thought, taught in young people's conferences during the summer. Dr. Gardner has recently published an article on "Liberalism and Social Action" which appeared in the periodical, *Prophetic Religion.*

Dr. William Reese has been added to the department of Philosophy of the Liberal Arts College. Dr. Reese is a graduate of Drury College and of the University of Chicago.

Participants in ceremonies honoring Principal William Robinson, Overdale College, England, with an honorary doctor of sacred theology degree at the School of Religion, Butler University, Indianapolis, Ind. Left to right: Dr. O. L. Shelton, dean of the school; Dr. Henry Noble Sherwood, executive secretary, Board of Higher Education, Disciples of Christ; Principal Robinson, and President M. O. Ross of Butler.

Culver-Stockton College
Canton, Missouri

Ground was broken officially on the Culver-Stockton College campus, September 2, in starting the erection of the Carl M. Johann Library. Agnes Johann Gloeser, daughter of Dr. Johann and a teacher in Canton High School, wielded the spade in taking out the first bit of earth. Interested spectators were her daughter, Mrs. Herbert Boeger of Canton, and her grandson, Jimmie Boeger, making three generations of descendants of the former Culver-Stockton president who will be honored by the erection of this building, which will contain library facilities and will provide for administrative offices.

Lynchburg College
Lynchburg, Virginia

The Forty-Fifth Annual Convocation Service on September 23 marked the formal opening of the 1947-48 session. President Riley B. Montgomery spoke to the faculty and student body on the subject, "When Life Stands Up."

Freshman Week began on Monday, September 15, with classes beginning for all students on Friday, September 19. The total student enrollment for the semester is 652. Of this total, 250 are freshmen and about 310 are veterans. Eighteen states, District of Columbia, and four foreign countries are represented in the student body.

Arthur Wake, the new head of the music field, is beginning work with the Lynchburg College Choir with the expectations of having an excellent organization for programs in various places during the year. Their first appearance off the campus was at the Virginia State Convention in Richmond, October 29.

The Campus Council, composed of heads of all student organizations and representatives of faculty, under the leadership of Dr. Jacob H. Cunningham, Dean of Students, and Mrs. Christian K. Wells, Associate Dean of Students, has been active since September planning for and leading the students in their adjustment to campus life.

Students who are dedicated to full-time Christian service are planning under the direction of Allen B. Stanger for various types of work with churches and other groups during the session. This work will be a part of their educational experience.

Hiram College
Hiram, Ohio

Hiram College officials have honored one of the school's earlier presidents, E. V. Zollars, by naming the new recreational building "Zollars Building."

Dr. Zollars was president of Hiram for 14 years, from 1888 to 1902. Dur-

ing his administration, Miller Hall, the Association Building, and the Teachout-Cooley Memorial Library and Observatory were built. The productive endowment of the college and the student enrollment were substantially increased and the curriculum expanded.

The new building was formerly located at the Ravenna Arsenal and was moved to the Hiram campus earlier in the year. It is located on the hill overlooking the athletic field, and contains recreational facilities, classrooms, and radio studios.

In making the announcement, President Fall said, "It is gratifying to honor a man who so significantly aided Hiram, and it is desirable that we perpetuate the names of those who in the past have contributed to the ongoing of this college." An appropriate plaque will be placed in the building.

Melvin A. Anderson, formerly of the Northern Illinois State Teachers' College, has been added to the Hiram staff as co-director of student personnel. Mr. Anderson, who will handle the veterans' affairs, will also teach in the English department. He has degrees from Northern Illinois State Teachers' College, and from Northwestern University, and has attended Wisconsin, Iowa, Colorado, and Stockholm universities. His past work includes guidance and counseling duties in addition to his teaching experience.

Butler University
Indianapolis, Indiana

The annual Homecoming week-end was observed October 23-25, and was climaxed by the playing of the Butler-Western Michigan football game in the Bowl on the afternoon of the 25th.

Activities started on Thursday noon with the luncheon for alumni who were attendinng the Indiana State Teachers' Association meeting. Other activities included the Homecoming parade through downtown Indianapolis, greetings from President M. O. Ross to alumni via radio, and the selection of the Homecoming queen.

Butler University was a recent host to a meeting of the Indiana Philosophical Association, an organization composed of philosophy instructors in Indiana colleges. Professor Henry Veatch of Indiana University is president of the group. A junior division composed of student philosophy majors from Indiana colleges also met during the same period.

Zollars Building, one of the two additions during the summer to the campus of Hiram College, Hiram, Ohio. The building was named to honor one of the school's earlier presidents, E. V. Zollars. He was president for 14 years, from 1888 to 1902

Bethany College
Bethany, West Virginia

Miss Audrey Parker, Glendale, California, has been named Associate Dean of Students and Social Director at Bethany. Miss Parker is a graduate of Occidental College and of Columbia University. During the past year she was Assistant Dean of Students at Barnard College, where she had charge of the social program. She was a teacher in the public schools of Glendale for 14 years, and an officer in the U. S. Navy Women's Reserve for four years before going to Barnard.

The staff in charge of the student personnel program also includes Miss Jane E. Dingledine of Harrisonburg, Virginia, who will be director of counseling and remedial reading. Miss Elizabeth Belt will continue at Bethany as Assistant to the Dean of Students.

Bethany College has had an outstanding program in student personnel and guidance work for several years, developed largely by Dean Kirkpatrick.

Board Admits Overdale College

The Board of Higher Education has admitted to its membership Overdale College, Birmingham, England. This college of which Dr. William Robinson, now lecturing in several of our Board schools, is principal, is the only Disciple institution of higher learning in Britain. Admission of Overdale makes another link in the chain of Disciples' world fellowship.

Literacy Program in India Progresses

Although Takhatpur is an inland station some 19 miles from Bilaspur, it was the center of much attention recently. A Literacy Conference was being held in Takhatpur. Two splendid leaders had come from the National Christian Council to teach our evangelists and teachers how to teach adults to read.

It was not easy for our men to get in from their villages. One of them had four rivers between his home and Takhatpur. The rainy season was at its highest point and the creeks and rivers were full. These men and women represented some 49 villages in which they work and many more which they visit. There are some 1,000 Christians in the area and they can do much to teach others to read when they catch the idea and see the vision.

The missionaries have done much to educate the children of the new Christians for they are to be the new leaders of the new India. The leaders of the nationalist movement are stressing literacy. This is a very good opportunity for the Christian leaders to identify themselves with a movement which is one of the strong planks of the dominion platform.

A few years ago, it was said that 92 per cent of the people of India could not read. With the work of modern missions, together with the impetus which the Congress Party has given to literacy, the number is now cut to 88 per cent. It is hoped that in the short space of ten years, two-thirds of the people will be in the minus column. It will mean a new day for the two dominions if one-third of the people can read.

The world has been challenged by the speeches which have been given by our Prime Minister, Pandit Nehru. He and others gave great messages to our people on August 14, 15, and 16. They are in earnest in the matter of leading India to a high place among the nations of the world. India has always stood for peace, and our leaders want her to lead the world in all peace movements. All of the non-Christians of India are aware of the marked leadership of our Christians in the new India. Two of the best of our Christians are on the cabinet of India. Pandit Nehru is their Prime Minister.

—Ray E. Rice.

The recent cholera epidemic was the worst in years in these parts where it does not often invade. It stopped business for a while. Country people were afraid to bring in any produce or to buy. The weekly bazaar was practically empty. The hospital patients fled and few came to the dispensary. Mission and government hospital staffs worked valiantly at injections. Several cases developed among our Christians, but only one died and she had refused the inoculation.

—Leta Mae Brown.
Mungeli, C. P., India

MISS ALVA SHACKELFORD is the new national director of missionary organizations for the National Christian Missionary Convention. She is a graduate of Jarvis Christian College and formerly directed religious education at Boll Street Church, Dallas, Tex. She directed youth meets in Texas for several years.

Mrs. Leo Sandefur resigned as secretary of missionary education organizations in New York and New Jersey because of ill health in her family. She is succeeded by Mrs. Willis DeBoer of Buffalo.

Charles S. Van Winkle is the new director of rural life activities in Alabama. He was formerly educational director in the Eastern Area, leaving that work to become a Navy Chaplain. More recently he has been a chaplain with the Veterans Administration.

Dr. Stephen E. Fisher, former president of the International Convention and director of the Illinois Disciples Foundation, has resigned his ministry at University Place Christian Church, Champaign, to take effect next June 30. On that date he will complete 45 years' ministry with that congregation, while Mrs. Fisher will conclude 35 years' as church secretary and pastoral helper.

Miss Bertha Clawson, retired missionary to Japan, fell Aug. 4 on a waxed floor. She was in the hospital from Aug. 4-18. On Aug. 5 she underwent an operation for a crushed hip bone. She is learning to walk in a "walker" and can go any place and take care of herself. Her address is 1528 N. Curson Ave., Hollywood 46, Calif.

John E. McCaw, national director of student work, and Mrs. McCaw are the parents of another child, a daughter, Milva Lou, born on July 24.

F. Elwynn Peace of Bowling Green, Ohio, is the new president of the Disciple Student Workers' Association. Mrs. Benton Roy Hanan, Morgantown, W. Va., is vice-president. Raymond Benson, of Nebraska, is the secretary, and Jacob Cunningham of Virginia the treasurer. The officers were elected at the meeting of student workers held at Bethany College, July 24-28.

Dr. and Mrs. Gaines M. Cook of Indianapolis have been appointed as fraternal delegates from the International Convention to the 1948 Annual Conference of the British Churches of Christ. Dr. Cook, general secretary of the Convention, is also a delegate to the convening assembly of the World Council of Churches to be held next summer in Amsterdam.

Miss Shackelford

Ralph Prather

(See News Notes, this page.)

Miss Etta Procter, a home missions sister of the British Churches of Christ, spent several weeks, after the Buffalo Conventions, in missionary institutes in Kentucky, in Kansas, in Indianapolis, and in the Cleveland, O., area observing the religious education work of the churches. She attended the September meeting of trustees of the United Society.

Eric White of Dalkeith Road Church of Christ, Edinburgh, Scotland, was another guest at the September meeting of the United Society trustees in the Conference Room of the new wing of Missions Building, Indianapolis.

Missionary Register

Arriving From the Field:

Mr. and Mrs. Fred W. Hughes and Miss Agnes Fishbach of Paraguay, soon after school closes in November.

Miss Pearl Gibbons, Mexico, in late autumn.

Departing for the Field:

Mr. and Mrs. E. B. Smith, Belgian Congo, as soon as possible.

Mr. and Mrs. Elmer Boyer, Belgian Congo, in December.

Mr. and Mrs. Joseph Whitmer, Belgian Congo, will sail for Belgium in December for several months of study.

Mr. and Mrs. Joseph Smith, China, as soon as possible.

Miss Neva Nicholson and Miss Edith Clare Walden, India, to sail when space on ship is available.

Mr. and Mrs. Church Smiley, India, will sail from San Francisco on the "Marine Swallow" on Nov. 28.

Mr. and Mrs. Archie Allan, Jamaica, will return about Dec. 1.

Harrywood Gray of Tyler, Tex., has been chosen director of religious education for the Chesapeake Area with headquarters in Richmond, Va. He was graduated from Transylvania College and The College of the Bible. He will begin his new work about Nov. 15. Miss Mabel Metze, area director of children's work, is carrying the interim responsibilities of the total educational task.

Gilford Olmsted, part-time director of religious education in Minnesota and North Dakota for the past two years, resigned as of Sept. 1. He was also pastor of the Minnehaha Christian Church of Minneapolis during this time. He has returned to Drake University to complete his graduate studies for the B.D. degree.

Of interest throughout the brotherhood is the account of life in the churches afforded by Mrs. Bess White Cochran in her new book, *Without Halos.* She writes out of the background of a daughter of the manse of Dr. and Mrs. Walter M. White of Nashville, Tenn. Mrs. Cochran is a former editor of WORLD CALL, and more recently was the publicity director of the National Benevolent Association. The book was published Oct. 27 by the Westminster Press of Philadelphia.

On the basis of a reassignment of responsibilities in Tennessee, Ernest Ham is now serving as the full-time director of religious education and George West is giving all of his time to the state secretaryship. The new arrangement began on Oct. 1.

On Sept. 1, William K. Fox, who was a home missions worker for four years in the area surrounding Southern Christian Institute, Edwards, Miss., accepted a position with the Tennessee Agricultural and Industrial Institute.

Mrs. Ruth Estes, a national director in the department of social welfare of the United Society, is on loan until Jan. 1 to Church World Service.

Ralph Prather, principal of the Livingston, Tenn., Academy for the last four years, has become the office manager and executive secretary of the service department for the United Society. He is a graduate of Purdue and Columbia Universities. He succeeds C. B. Fitch who resigned to become business administrator of Bethany College.

(*Continued on page* 40.)

Women and World Highways

Peace in the Minds and Hearts of Men

By MABEL HEAD*

THIS article is begun at the close of the first day of the second regular session of the General Assembly of the United Nations. It is an impressive sight to see delegates from fifty-five nations coming together; old friends greeting each other cordially, new ones being introduced. After a half-hour of this friendly family get-together, the Chairman, the Secretary-General and his Associate mount the dais, interpreters get into their stalls, stenographers, stenotypists, and press go to their places, and the gavel calls the delegates to order. An air of seriousness pervades the room, for what is ahead is no simple or easy task. The fate of millions of people, yes, of civilization itself, depends on nations' learning to work together to bring in an era of peace. Three times in this first day we have heard reference to what is in the minds of delegates and those they represent; what is in the minds of those who are looking to *this* Assembly of the United Nations.

This is not a community—only a gathering of people from many different places, backgrounds, experience, with barriers of language, words, and customs, yet learning by association, coming closer through work and common objectives. They are seeking those ways, means, instruments, institutions, that make for world community. There is a kind of community of spirit here that seems to presage the coming—after long, hard struggles—of a world community based on good will, justice and cooperation.

The church, no less than the nations, is faced with the same task, its greatest since Pentecost. Church women working together can greatly share in this task. That is the meaning and challenge of World Community Day, November 7, 1947.

BEGINNING to develop more "friendly relations among nations," "to practice tolerance," and to find and use appropriate measures to establish universal peace is the business of every Christian and every group of Christians. This, too, is the business of UNESCO—the United Nations Educational, Scientific, and Cultural Organization upon which the program of World Community Day focuses.

One of the chief tasks in the reconstruction of countries devastated by war is the rebuilding of schools; not only were buildings destroyed, but the whole systems of learning were interrupted. The project set forth for World Community Day—600,000 bundles and boxes for school children in devastated areas—has great practical value. This value will be greatly enhanced if children in church and public schools and in homes and societies are enlisted in helping with clothing and school supplies. This not only stirs the minds and hearts of children toward children in other lands, but ties them readily to the work of the United Nations. Delightful little surprises can be tucked into the pocket of the suit or sweater and lots of useful things in the shoes and in the shoe box to go overseas. Then there is the fun of decorating the box to make it look cheery.

*Miss Mabel Head is Official Observer at the United Nations for the United Council of Church Women.

***WE BELIEVE** in God. Though mankind's sins bring fearful retribution, and the kingdoms of this world are shaken, we trust in God. That the future is in his hands, that evil's triumphs, so terrific, are transient, that while decades may be disastrous, the ages belong to Christ's kingdom of righteousness and peace, we are confident because we believe in God. . . .*

***Established** in this faith, we pledge ourselves anew to undiscourageable service till Christ's kingdom comes. When hopelessness and disillusionment afflict the world, and man's endeavors after brotherhood and peace falter and fail, we still will hold our ground. Not in the lump that all men see, but in the unseen leaven, secretly working until the whole lump is leavened, we put our trust. . . .*

***In** home and school, in neighborhood and nation, and in the wide field of the world we pledge ourselves to undisheartened dedication. Alike in humble task and larger endeavor, our undergirding faith stands sure, beyond the power of Christ's foes to gainsay or of defeat to shatter, that the Lord Omnipotent reigneth, King of kings and Lord of lords, forever and ever. Amen.*

—From An Affirmation for World Community Day, November 7, 1947, by Harry Emerson Fosdick.

Using the chart showing the flags of the fifty-five United Nations members, start a reading or discussion club to learn about the people under the flags. Some knowledge is the basis of right understanding and action. Queer people are the ones we do not know.

THERE are larger, harder tasks ahead than furnishing relief for the hungry and ill-clad, or rebuilding schools and furnishing supplies. These are the uprooting of fear, suspicion, hatred and prejudice; willingness to share, to advance the standard of living of all people; willingness to sacrifice to build instruments for understanding, fair play, and justice.

UNESCO has four projects and many other activities:

Reconstruction of countries devastated by war.

Fundamental education—attack on illiteracy; working for better agriculture, better health, better trade; preparation for citizenship.

International understanding—improvement of teaching materials, textbooks, etc.; furthering of adult education; exchange of teachers and students.

Demonstration Institute in the Amazon region of Latin America to provide a scientific basis for better living in that rich but largely untouched area.

Much social research is being carried on regarding social forces that create tensions, raising the standards of teaching, improvement in channels of communications, and the free flow of information.

ADAPTING the slogan of United Nations Week, we might say, "There is a *U* (You) in UNESCO." For this is one of the agencies which will vitally affect each of us. It is *your* mind that must be furnished with facts, must make decisions on the basis of facts and human values. It is *your* mind from which suspicion, prejudice and fear must be uprooted. It is *your* mind that must be open to appreciate values of association with other peoples. It is *your* mind that can become like the mind of Christ, sensitive to *all* injustice and unbrotherliness.

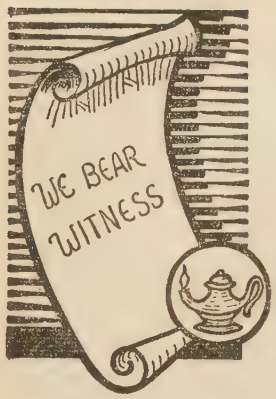
The budget of UNESCO for 1947 is six million dollars, about the cost of a light cruiser or one-eightieth of the cost of one day of World War II. This should remind us that peace must be bought with a price. The peace or world relations program of any organization can only be carried on when there is an adequate budget, so World Community Day proposes a project and an offering. While the bundles and boxes go overseas, the offering is used for training of leaders, dissemination of information, speakers, field work, and anything that can be done to help establish a world community. Through this program the United Council of Church Women offers a plan whereby all kinds of groups may unite in the building of peace.

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.

—Preamble to UNESCO Constitution.

For Adult Missionary Groups

Theme: World Evangelism



"Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven."
—Matthew 5:16

Towers of Christlike Height

GROUPS that have been using the program packet, *We Bear Witness,* will enter with pleasure upon the final program in the series, "Towers of Christlike Height." All of us appreciate great personalities. We like to study biographies. Christian history is full of life stories of people who have towered above their fellows in different accomplishments. In the program in the packet certain individuals are lifted up because of the way they stood out for their witness. Those who have used the discussion method undoubtedly have discovered similar "towers" of witness. If the Crusade for a Christian World is to be successful their number should increase.

Here Is Another Life Story

During the past summer, Miss Edna Vawser, a missionary to India under the board of the Australian Churches of Christ, worked for several weeks in the department of missionary education of The United Christian Missionary Society. Her presence was a delight and her service greatly appreciated. One day she told Miss Lois Ely this story of how she came to be a missionary:

"I know of no greater blessing than for a child to be loved and cherished by parents who are devoted to one another and to Jesus Christ. The prayers of my father at family worship were a benediction. My mother delighted us with her reading. As children we would hurry with our duties to have more time to listen to well-chosen literature. Hudson Taylor and other missionaries were familiar characters to us.

"I do not remember when I first prayed that I might some day be a missionary but I do remember one evening when I felt God's presence and knew that he would guide my footsteps."

Was This to Be My Missionary Work?

After a pause Miss Vawser continued: "When I was seventeen years of age my mother opened our home to her sister's four small, motherless children and their father. I had to stay at home and help. I wondered if this was to be my missionary work. However, I was able to proceed with some university studies. Sixteen months later the children had a new mother to care for them.

"When I signed my papers to send to our Australian foreign missions board I filled in the answers to all their questions. To the one, 'Have you your parents' consent to your becoming a missionary?' I wrote 'Yes.' Then I gave the paper to father and mother to read. Father astonishingly said that he was sorry that I was commencing my missionary career with an untruth, that he had not consented. I was a little indignant and exclaimed: 'You knew that I have always planned to be a missionary! You have never discouraged me! I took it for granted I had your consent.'"

More Than I Realized

Miss Vawser's story continues: "Father asked me not to mail that form that night. Two evenings later I was sitting on his knee ruffling his hair when he told me I had asked of him more than I would ever be able to realize. However, he said that if God wanted me to go so far away he would not hinder me and that I would go with his blessing.

"Shortly after my arrival home on my first furlough, one day my father said to me, 'Edna, there is only one thing in my life for which I am ashamed to face my Lord, and that is that I hesitated two days before giving my willing consent to your going to the mission field.'"

Miss Vawser concluded: "There is no virtue in my being a missionary. If there be any virtue or any praise it is due to the witness of godly men and women who have faithly presented Jesus Christ. I know of no calling which gives larger dividends or greater satisfaction than the service of the Master."

World Evangelism Goes On

With December, adult missionary groups come to the end of their study on the general theme of "World Evangelism." That does not mean that interest, activity, gifts, prayers, for the cause of world evangelism stop. World evangelism goes on and every member of adult missionary groups should be a better crusader in the cause for time given to this intensive study.

By way of a summary of the spirit in which the current study has been presented, let us look at this statement from a vigorous young Canadian minister of another communion: "The field of evangelism is as wide as the world and as deep and varied as all of life. Missionary work used to be thought of as the taking of the gospel from Christian countries to non-Christian lands, as though knowledge of Christ were the special possession of certain nations. In this century we see more clearly that the missionary task is the preaching of the gospel by Christian people in every land to those in every land who have not yet accepted it.

"It is true that some lands have greater resources of established churches and Christian schools and Christian experience, and far greater resources also than other lands have of material wealth in the hands of Christian people to be used for evangelism in areas of greater need. Their responsibility is correspondingly greater than that of less privileged people. Even in the lands that have been known as Christian, countries where there are churches in every town and village, there are whole groups that are now living outside the preaching of the gospel. They form an important and increasing mission field for Christian activity.

"Evangelism is concerned with geographic areas and also with fields of living. If Christ is Lord, then his authority must be recognized in every field of activity. As Christians proclaim Christ's lordship, they must claim every profession and calling for him."

Disciples of Christ

Beginning in January the theme for adult missionary groups will be "Disciples of Christ." There will be a packet of six programs offered for those who prefer program meetings to discussion sessions. The title of the program packet is "The Pageant of a Century." Programs will cover more than a century. Our movement really dates from 1809 but the major emphasis will be on the period beginning in 1849 when our organized missionary work commenced. The discussion course is in pamphlet form. It contains resources and guidance for six sessions on the theme, "Disciples of Christ—An Inventory."

Program Letter

Every adult missionary society president and every president and missionary chairman of councils will receive a program letter giving details in regard to the study in ample time to place an order for materials if— That "if" is a most important word for organizations. *If* the organization has listed its officers' names and addresses with the missionary organizations department of the U. C. M. S., the program letter will be received. If the names and addresses are not up to date, Uncle Sam's overloaded offices will receive what the organization sorely needs.

Worship Service

With this issue of WORLD CALL Mr. Galen Lee Rose's fine series of worship services comes to an end with "*Wells of Living Water*—Peace as a River." The series to accompany the study of the Disciples of Christ will be written by Dr. Raphael H. Miller, the editor of the *Christian-Evangelist.* The theme for the series, *Upon Original Ground,* was taken from the *Declaration and Address,* as were the titles of the separate services.

Drama in "World Evangelism"

UNLIMITED drama pervades the missionary enterprise. Some of it has condensed and precipitated in the form of one-act plays. Much of it is floating around as stories which can be made into playlets. Vividly written biographies, such as those in the Eagle Books and Frontier Books, offer you a play. A narrator could tell briefly what happened in the story between the dramatic episodes.

Young people can have fun making their plays. One story from *Great Is the Company* would furnish you a play. "Language without Love," the chapter telling of the experiences of our missionaries, Andrew F. Hensey and H. C. Hobgood, as they began translating the Bible into the language of the Congolese, has the makings of an effective playlet.

Incidents related in *New World Ahead* tempt one to dramatization. One whole program could be dramatic sketches with a narrator furnishing explanations and describing the setting for each episode. The stage could remain unchanged, allowing the audience to use their imaginations.

Intermediates have a happy hunting ground in the dozens of little stories from *In Every Land. Why Church?* has longer stories which the more ambitious might dramatize.

Like a tapestry with the heavier colors on one side and the lighter ones on the reverse, the play has two sides. The side facing the audience is the lighter of the two. Its influence is deeper on those who write or produce it—or both—than on those who hear and see it once. A high school girl had a part in a play accompanying the mission study theme, "The Christian and Race." Some time later, during a discussion in a CYF Sunday evening meeting, she spoke up vehemently for justice to minority races. Then she explained:

"I hadn't thought much about it until we gave that play. That was my part. I said it and said it until I came to believe it."

The stage, the screen, the radio, the comics all demonstrate that drama has the greatest attraction for Americans. Abstract statements or a recital of facts cannot compete. A liberal use of drama in worship and in discussion programs would bring to young people a fraction of the drama that actually exists as Christianity meets the many and diverse cultures and religions of our planet.

Missions in CYF

Circles and Triangles

Intermediates:

In December we look at ourselves. Session Six, *In Every Land,* suggests the general features of this program. We show where our missionaries are working in foreign countries and in North America. The new map, *The Work of the Churches through The United Christian Missionary Society,* is indispensable. Make all possible use of pictures. Write for folders on home missions institutions. Show pictures in *Disciples of Christ in India* and other booklets of that series.

Following Mrs. Baker's plan, center attention on one field. Pictures, films or slides, records, and stories of our work and its results make up most of the program. Write for a free copy of *Christian Youth Fellowship Studies Africa,* or the corresponding pamphlet on India for descriptions of visual aids and other materials if you choose to emphasize either of these fields.

Seniors:

As 1947 ends, seniors complete *New World Ahead,* the basic youth book on world evangelism. "Now Is the Time" is the final program. Examine project suggestions in the Cummings guide to make sure nothing which might appeal to your group is overlooked.

Sunday Evening Groups

Intermediates:

A great circle of allies stand ready to help the leader who presents the fall missionary education unit, "Go . . . Tell." Records, popular biographies in Eagle Books (foreign) and Frontier Books (home missions), films, and slides are among these. Make the widest possible use of all kinds of pictures. A story from the pupil's reading book, *Why Church?** Could be used in each program.

The counselor's leaflet in the *PM Pack* has suggestions on materials and procedure. For the most complete guide for an adult leader of intermediates studying world evangelism, secure a copy of the course, *In Every Land.**

Seniors:

Don't miss the best thing of its kind prepared for the use of seniors this year. *New World Ahead,** a generously illustrated booklet on world evangelism, is exactly what you need to supplement the *Fellowship* unit, "The Whole Wide World." For suggestions on correlation, see *Christian Youth Fellowship Studies World Evangelism.** (One copy free on request.)

*Order from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind.

Sit, Look, and Listen!

Where is the youth group which would soon forget *Go Forth, Beyond Our Own,* or another of the good films on world evangelism? Such a picture marches on and on, influencing future thinking and discussion. Our eye-minded young people are reached in their own language. A picture seen by the entire group constitutes an exhibit to which all may refer in later discussion. The common memory contributes to the unity of your group.

Films are practical. Small CYF groups may consider certain films beyond their budget. Then, let the church pay the rental and all see the film. Following it, the various age groups can separate for their discussion. Some churches plan on a picture one Sunday evening of each month.

Four sound films will be much in demand this winter. *Go Forth* (22 minutes; rental $6.00) is an excellent portrayal of the need existing in a war-devastated area. *Kindled Flame* (30 minutes; $9.00) is a British film bringing a story of early Christians meeting in an underground hideout to escape Roman persecution. *Beyond Our Own* (38 minutes; $10.00) was prepared especially for this year's study on "World Evangelism." A moving story seeks to enlarge our 1947-48 concept of evangelism. *Constrained by Love* (38 minutes; $8.00) is the new color film in which the Don McGavrans show us rural India and the great variety of services which a missionary renders there. The two named last may be secured after the middle of November.

Film strips may interest you: *Blessed to Receive* and *Joyous Giving* (rental, each, 50 cents; about 20 minutes) were prepared by Church World Service to show the need abroad and response of American churches. *The House I Live In* (Frank Sinatra. Rental $1.00) has as its subject the brotherhood of races. *Two Dollars* (Rental, $1.00) is a new and effective presentation on stewardship. A record accompanies the strip.

From the many sets of 2" x 2" slides appropriate to this year's mission study, several good choices could be made. *For All of Life* (Color; rental $1.00) pictures attractively many missionary activities which make up modern evangelism. *The Story of the English Bible* (Rental, $1.00) should interest seniors and older youth.

Give your films an opportunity to serve you better; prepare for them by a discussion of the problem treated in the film. Follow it with a discussion which utilizes the information brought by the film.

Order films from The United Christian Missionary Society, 222 So. Downey Ave., Indianapolis 7, Ind.

Echoes from Everywhere

A Lesson In Lonkundo

Lonkundo, the language of the Nkundo tribes, is very interesting. Like all the Bantu languages of Africa, it has the alliterative concord so that we say, *Botamba boko bole bolotsi*—that tree is good; or *Isweswe ine ile ikam*—this duck is mine. The way of thinking and expressing ideas is often different from ours. A worn-out article is dead; to repair or to save is "to cause to live."

Many expressions can be understood only by learning the custom on which it is based. Blessings of God are referred to as *bekako wa swa* because when a father or older person wanted to give a blessing, he would chew up a bit of the *bekako* reed and spit it out into the palm of the person receiving the blessing, saying at the same time, *swa* and pronouncing the blessing.

The people use many words expressing actions by their sounds, often much better even to us than our English words. A rock falls in the water—*chooboo;* a man walks slowly over a distance—*ka, ka, ka, ka;* a man drinks or pours water out of a jug—*kingelelelele.* The verbs are complicated, having a possibility of several hundred forms in the various tenses. Each tense can have nine forms.

So, along with the language study, we have been learning the customs of the people.

—Ola and Louis Harris.
Bolenge, Congo Belge.

After the Rains Come to India

Late summer is the most beautiful time of the year in India. Things grow luxuriantly and the entire countryside is clothed with green. The rice fields are such a pretty green, and pools of water everywhere reflect the white clouds and blue sky. We get our prettiest sunsets, too, during this season. About twenty miles from us is a line of heavily wooded high hills, which add much to our flat landscape. The lights and shadows and cloud effects over them give us great inspiration.

Our work is proving interesting and challenging. Our principal assignment is a boys' boarding home, and a primary and middle school in a village about four miles from Takhatpur. The boys come mostly from villages of this area where there are no schools. Many of them come from families who have recently become Christian. We have the responsibility of helping them learn what it means to be Christian, and to surround them with an environment as nearly Christian as possible in home and school life. Our budget called for not more than 70 boys, but we have 103. We just could not deny any of them the opportunity for an education and for Christian teaching.

The day school is attended not only by the 103 boarding boys, but by Christian and Hindu children of surrounding villages. There are about 250 altogether. We have two sections of two of the classes with no place for the extra sections to meet except on the school veranda. Crowded conditions in both school and boarding home are crying out for larger quarters and better equipment. The Crusade for a Christian World calls for a new school, a boarding home, and a bungalow for the missionary supervisors.

—Ray and Merle Rice.
Takhatpur, Bilaspur Dist., C.P. India.

Good News from Hofei Hospital

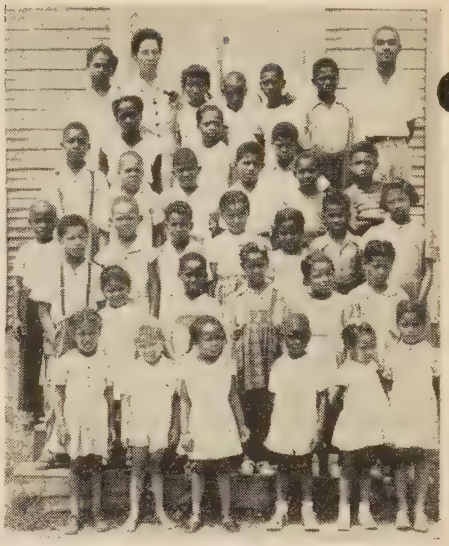
Dr. D. S. Corpron, missionary in Hofei, China, sends good news which many of his friends have been waiting for:

"A 100-bed Navy hospital unit and 131 cases of equipment have been delivered at our gate! The beds are only canvas cots with frames and mosquito nets; the chairs are canvas-bottomed folding stools; the tables are folding cardtables; the cupboards and cabinets are packing box trunks with shelves. But all are usable and will give good service until more substantial ones can replace them.

"The unit included a fine assortment of general surgical instruments, drugs, blankets, sheets, gauze, autoclaves, splints, and electrical examining instruments—enough to make the heart of a doctor really rejoice.

"Already we have set up 15 private rooms and four wards of 12 beds each. For the first time in our fifty years of hospital history in Hofei, wards are not only properly screened, but each bed has its mosquito net!

"Our staff lacks but a few doctors and nurses of being adequate. Our kitchen is turning out the best meals ever served in twenty years. Full rehabilitation is now in sight. Now that the repair work on



Lorenzo J. Evans, National Director of Christian Education for the National Christian Missionary Convention, reports that thirty vacation church schools were held during the past summer. Pictured here is the school held in the Ninth Avenue Christian Church, Roanoke, Va., with children coming also from the Baptist and Methodist congregations. Through young people's conferences and vacation Bible schools, religious instruction is being received by a large number of children and youth

Mrs. C. P. Hedges, missionary of the United Christian Missionary Society, recently retired after 38 years' service in the Belgian Congo, appeared, July 22, with Milo Boulton on the "We, the People" radio program, on the CBS Network. Mrs. Hedges was one of the Disciples' missionaries featured in a recent "Life" magazine story on the Congo. The broadcast was arranged by the Missions Public Relations Office.

Hidden Answers

1. What are some of the most interesting items gleaned from reports of Sunday schools around the world?

2. How did one church aid its elders with communion table prayers?

3. Out of his observations, what convictions does L. B. M. have regarding missions in Asia?

4. What is the greatest teaching parents can give?

5. Who was the first editor of World Call?

6. Name some of the things Dr. Macklin did for China.

7. What emphasis is placed upon evangelism in educational institutions in China?

8. Who is Tobina Gunning?

In Memoriam

Mrs. Elizabeth Riley, July 29, 1947, Moundsville, W. Va. Member of First Christian Church, the Philathea Class, and Missionary Society.

Mrs. Woodie Callaway White, September 7, 1947, Winchester, Ky. Faithful and devoted member of the Mt. Zion Christian Church and Women's Missionary Society. Age 87.

Mrs. Lillie Castor, August 15, 1947, Noblesville, Indiana. Member of the Refuge Christian Church, active in all departments of the church and especially the missionary society.

Mrs. Laura Feighner, June 28, 1947, Ann Arbor, Mich. Formerly of Marion, Indiana. An active church member.

Mrs. Martha Crocker, August 12, 1947, Ann Arbor, Mich. Active until last few years of her life. Devoted those years to sewing for the Cleveland Home for Children, and sending cards to shut-ins. Age 80.

H. L. Van Wagoner, August 26, 1947, Ann Arbor, Mich. Trustee, elder and teacher of an adult class in Memorial Christian Church.

Mrs. Melbourne Murphy, August 29, 1947, Ann Arbor, Mich. An infant son preceded her in death on May 14. She and her husband members of Memorial Christian Church.

Mrs. S. J. Hughes, July 13, 1947, Hartford City, Ind. Charter member of First Christian Church and missionary society. A Sunday school teacher for 50 years. Her 79 years were given in service to Christ.

Mrs. Delia Farrell, August, 1947, Princeton, Ill. A very earnest member of the church and a willing worker.

Mrs. Evelyn Grim, July 28, 1947, Rock Falls, Ill. For many years treasurer and faithful member of the missionary society, and the church of Rock Falls. Age 61.

the building is nearly completed, with these tons of drugs and other supplies on hand, we can tackle anything that comes along. It is a real satisfaction to have a 100 per cent Christian staff, 95 per cent of whom are tithers in the church.''

At Long Last We're Here!

And while the heat is the humid kind that leaves one wet and limp, we are not complaining one bit. A missionary friend, writing a note of welcome upon our arrival, said, ''You are fortunate in coming to China at a very interesting time—but China is always interesting.'' Our first months here begin what we hope will be a lifetime of experience in exploration of those interests and the adventure of finding our place in the service of the Kingdom of God in China.

During the first years, we are supposed to spend half of the time learning to speak the language fluently, and to read and write readily. Along with other family responsibilities, Harriet will have to give the children—Virginia, Jane, and Douglas—their schooling. Hubert will be teaching at the Wuhu Academy, probably Bible and English, and counseling on personal and religious problems. Later on, we hope to help some of the Christian students at the Academy to serve their community in social service projects of recreational and educational nature. Also, we may help with the rural Co-op movement.

China needs our prayers that this section of the church universal will have power equal to its tasks for the advancement of the Kingdom of God on earth.

—Hubert and Harriet Reynolds
July 24, 1947,
Wuhu, Anhwei, China.

Missionary Worship Service

Theme: Wells of Living Water

DECEMBER

Peace as a River

Opening Sentence. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. (*Hebrews* 13:20-21)

Hymn: ''Spirit of God, Descend upon My Heart'' (*Christian Worship*: *A Hymnal,* 272)

Leader: Walter M. Horton recently declared that the fundamental reason why war is psychologically so attractive is that ''peace'' is so unattractive—and so unpeaceful! He pointed out the fact that within the nation and among allies there is actually more peace during war than after the war is over. After the war allies squabble and quarrel over peace terms, industry is paralyzed by strikes, racial animosities find expression, and all of the diverse interests which have been held together by a common purpose—winning the war—move again in their several directions.

Isaiah uses the figure of a river in describing peace. We have more frequently thought of peace in terms of a placid pool. And therein lies our difficulty. A stagnant life is not a peaceful life. Peace is not stagnation; it is harmonious movement. The river flows toward its outlet at the sea. The peaceful life moves toward a significant goal.

The Christian convert says that he has found peace. This is simply another way of saying that his life has found direction. Instead of being pulled this way and that by a multitude of urges and tensions and desires, his life has centered in devotion to Christ and the realization of his will. Life moves forward under the unifying impulse of a guiding purpose. That is peace.

The peaceful church is not a dead church, but a church which has an objective of such proportions as to dwarf the petty interests and ambitions of its members and to unite the whole body in the realization of that purpose. When a man or a church loses a sense of mission and fails to move toward its fulfilment, there comes inner tension, conflict, and peace is gone.

Isaiah found peace when he said, ''Here am I; send me.'' Augustine was restless until his feet were set on the path toward the ''City of God.'' Paul found peace when he said, ''To me to live is Christ,'' and answered the call of the need in the Gentile world. The discovery of peace awaits wholehearted commitment to a cause. In the midst of conflict and persecution and suffering, there is peace if life is moving toward a worthy and challenging destination upon which the heart has been set.

As we conclude this series of studies in ''World Evangelism,'' may individual Christians and missionary organizations and churches so commit themselves to the ongoing, redemptive enterprise of Christ that there shall be ''peace as a river''—the harmonious, forward movement of life toward the goal of the Kingdom of God.

''O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.'' (*Isaiah* 48:18)

Prayer: For the peace that passeth understanding, we pray, our Father—calm in the midst of confusion, poise in the midst of turmoil, steadiness in the midst of uncertainty, a loyalty to thy leading which shall make us to know in every circumstance that we are not alone.

Thou art our Companion, our Friend, our Guide. Be with us. Befriend us. Lead us. And as we walk with thee, fears and conflicts and disappointments will disappear and in the seeking of thy purpose we shall find the answer to our prayer. In the Master's name, Amen.

Hymn: ''Faith of Our Fathers'' (*Christian Worship*: *A Hymnal,* 348)

Offering Sentence: We dedicate these, our offerings, to the evangelization of the world, praying that peace may come to those who through the preaching of the Word are brought to commitment to the purposes of Christ, and that through them and those who are already followers of thy Son the peace of all mankind may be brought nearer.

Missionary Benediction

—Galen Lee Rose.

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Kala Azar Comes to Congo

DRAMA is not infrequent in mission work, and the following story is one that has unrolled its most unusual and dramatic threads at our Congo Mission station of Mondombe. Although the primary object of our missionaries is the evangelization of man, the actual development of this purpose must be interpreted broadly as anything which better relates man to God and to God's world, or man to his fellow man. Service is rendered as opportunity offers, to white as well as to black.

Following the war, many young Belgians have come to Congo to serve as government officers, or to participate in the increasingly great mining, agricultural and commercial development of this rich colony. One of these young men, now directing the work of hundreds of natives on a huge rubber plantation, reached the region traveling overland by truck in company with the Dr. Donald H. Baker family returning to Mondombe from furlough in early 1946. About a year later, his financée arrived and they were married.

The young woman had come to Congo via Marseilles, the Mediterranean, Egypt and the Sudan, following the same route taken in 1945 and 1946 by a number of Congo Disciple missionaries. She is a slender, nervous girl who had suffered through the war's privations in Belgium, had lost close members of her family, and had even had a nervous breakdown. The trip out alone was hard. Upon reaching the upper Nile, she had had a high fever. It left her weak, depressed, nervous and anemic. As she came through Stanleyville she consulted a doctor who examined her blood and treated her anemia.

At Mondombe, Dr. Baker was called to see her and found her as described. A routine blood smear was taken, with the faint hope that it might reveal the all-too-frequent parasites of malaria. It was examined by Cyril G. Seymour, an English missionary trained as a medical sanitary agent. At that time he was visiting at Mondombe. Now he is serving in our Mission at the new station of Bosobele. Mr. Seymour discovered round, deeply staining objects of a most unusual and peculiar character in the blood. Were they just contaminating fungous cells which had grown on the blood smear overnight before its staining? Or could they be the leishmania cells of a rare and deadly disease of Egypt and the Sudan, so far unknown in Congo, called kala azar?

Intensely interested in what he had found, and with characteristic thoroughness, Mr. Seymour cycled to the rubber plantation and got more blood smears. The same parasitic cells were present. Intrigued, he spent an afternoon in careful study of the smears. This time there could be no doubt. He found a peculiar, tailed form never before described as circulating in human blood. Ordinarily, it is found only in laboratory cultures.

Certain of the diagnosis, but lacking nursing facilities and proper medicines, Dr. Baker advised the young woman and her husband of the certain death awaiting her unless prompt and effective treatment were sought. For this she made again the hard trip overland to the government hospital at Stanleyville. Here the diagnosis was confirmed. She had probably become infected during her stay in Cairo.

She responded well to treatment, although the injections required were numerous and painful. After one of these she fainted. She was picked up by a Belgian man, also a patient. They became acquainted and he told her his story. He, too, had just come to Congo, although he had been here previously for several terms. Shortly after his arrival, he had taken sick and was weak and anemic. His condition had not improved with a month's treatment in the hospital, and he was ordered back to Belgium by the doctor.

Madame listened, increasingly interested as he told of his obscure disease. "Oh!" she exclaimed, "your symptoms are exactly the same as mine! Did you by any chance come to Congo by Egypt and the Sudan?"

"Yes," he replied, "just a month earlier than you."

At her insistance, he asked his doctor to look for the parasites of kala azar. Blood smears were negative; but by using the modern technique of puncturing the sternal bone, bone marrow was obtained. In it were found the deadly parasitic cells.

Madame had been congratulated upon the one chance in thousands which had saved her from a trip back home, where, undiagnosed, she would most certainly have gone from bad to worse. Now, this second invalid rejoices in a similar narrow escape from a slow but certain death. Both are extremely grateful for the conscientious work of Mr. Seymour.

The drama is still unfolding as the man searches for the name of yet another Nile traveler whom he knew, who was invalided home to Belgium under somewhat similar circumstances.

—Dr. Donald H. Baker.
Mondombe, Belgian Congo.

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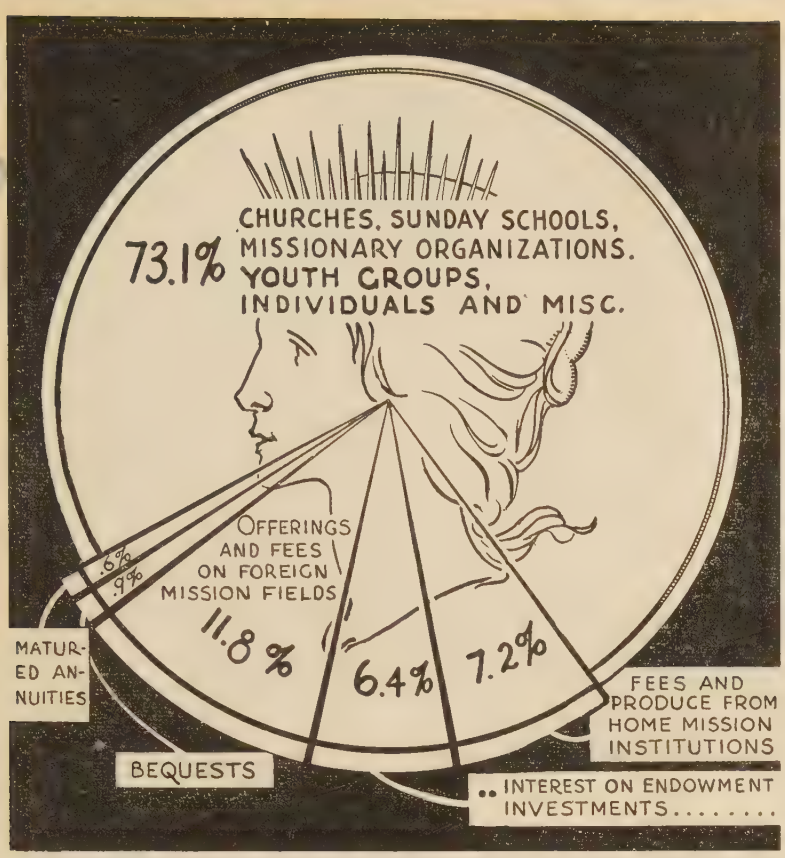


That Which We Have

The gift of life for men and women, boys and girls around the world is in our hands. They await the ministry of pastors, teachers, Christian physicians—the service which will bring to them in simple teachings and in practical service the life-giving gospel of Christ.

The missionary dollar which undergirds that preaching and that service through The United Christian Missionary Society is given by individual Christians in the churches, church schools, and organizations; it is obtained through careful investment and administration of permanent funds; it is returned in fees and offerings from home and foreign mission institutions and churches.

In 1946-47, a little more than one-fourth of the funds supplied for the support of mission enterprises through the United Society were from sources within the administered program; the remaining three-fourths were made up of offerings from the churches and organizations.

The Gifts of Many

Build for Christ

Kingdom Building

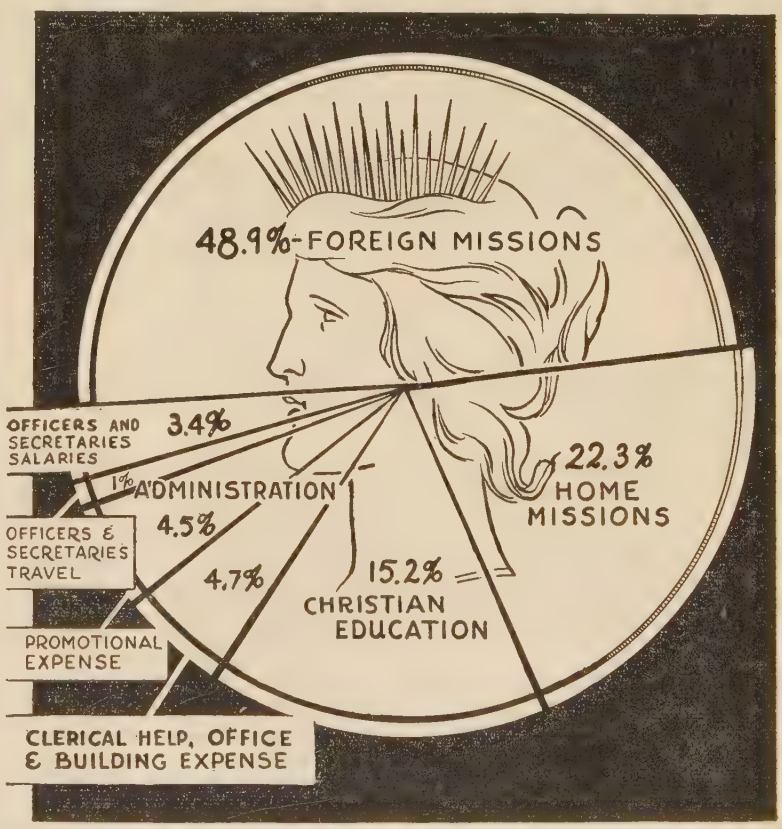
Responsibility for administering three great phases of Kingdom building has been placed upon The United Christian Missionary Society by the churches across the country:

In Christian education, a well-rounded program of teaching for all ages is carried forward by the national and field staffs, seeking to infuse Christian principles into the life of our nation.

In home missions, new congregations of Christians are fostered and encouraged; assistance is given in evangelism; minority groups are aided through schools and social institutions; and ways are constantly sought to bring about a Christian world order.

In foreign missions, workers are maintained in ten countries outside the United States for preaching, teaching, healing, and serving people, even as Jesus served.

The cost of administering this vast enterprise is carefully computed at the end of each year. In 1946-47, this cost—13.6 per cent—was much less than the amount realized from investments, fees, etc., from sources within the program.



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A Layman Looks Ahead

(*Continued from page* 26.)

IF THE church is to meet this challenge, it must bring about a higher degree of unity and cooperation among its members. While we love our own church and give of our means and our time for the support of its program, we feel a sense of loss as we look upon the division in the Christian forces of our community and of the world. We must always remember that we came into being as a unifying force in the divided church of Christ.

Much progress has been made in recent years in unity and cooperation. It is no longer respectable to defend sectarianism as something to be desired. The church is uneasy over its divisions. It is deeply concerned about a greater degree of cooperation.

By Christian unity I do not, in every instance, mean church union. Unity comes first. A sense of unity will express itself in cooperation and understanding. The kind of Christian unity and cooperation about which I am writing does not require any repudiation of historic heritage on the part of Christian people. It requires only a deeper recognition of the importance of those great basic truths of Christian teaching and experience which belong to all.

The greatest challenge as well as the greatest attainment in Christian cooperation is in the mission fields. Stephen J. Corey says that in the mission fields only in one instance has he ever seen two Protestant churches near enough to be in any way competitive, and that instance was corrected.

The practical working of Christian cooperation in mission lands is highly efficient. This is evident in union secondary education, union Bible training schools, union Christian colleges, in union hospitals, union mission supplies, union language schools. About one-tenth of the annual expenditures for foreign missions administered through The United Christian Missionary Society is used in union work. And now that the work has begun anew in many foreign lands, there must be more unity than ever before.

Across America in recent years a great network of community councils and federations has developed. They are beginning to make an impact upon certain areas of community needs which have long been neglected because they could not be met by the unilateral action of local churches. Many of the community needs require cooperative action on the part of the Protestant churches.

For the American church, the most effective cooperative organization for expressing Christian convictions as they bear upon the issues of the day is the Federal Council of Churches of Christ in America. It is a cooperative agency through which the conscience of the church can be expressed.

The World Council of Churches can do for cooperative action in the world-wide Christian program what the Federal Council has done in America.

THE local church in the Disciples of Christ brotherhood which makes a really worth-while contribution to Christian civilization will stress evangelism, emphasize Christian education, encourage its young people to prepare for full-time Christian service, practice Christian stewardship, support the world-wide program of brotherhood agencies, support the work of cooperative agencies on the local, national and world level, and achieve its goals in the Crusade for a Christian World.

While time is running out, the church must get about its business. And the church can if Christian people have the faith and courage to love the Christian life and thus make of this interdependent world a world of justice and of peace.

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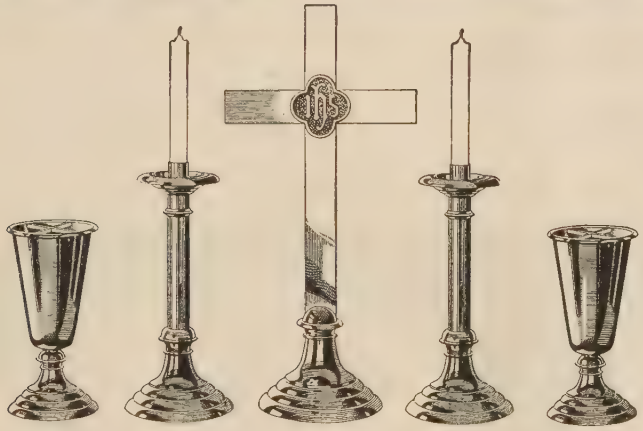

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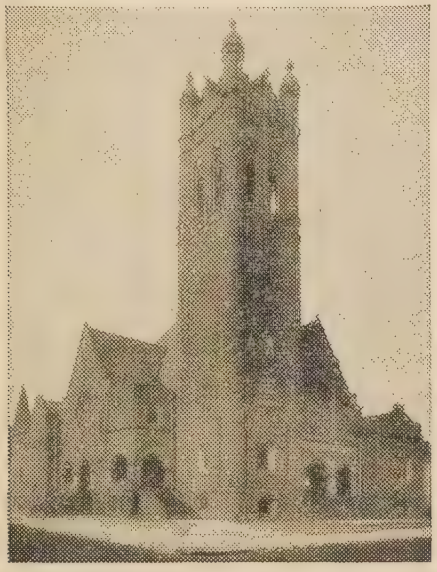

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World Call News Room

(*Continued from page* 30.)

Eugene Stump resigned as southwest area evangelist for the United Society on Aug. 31 to return to Phillips University. A monument to his year's work is the new Creighton Christian Church of Phoenix, Ariz.

Miss Stella Tremaine, missionary to China, reached San Francisco on Sept. 8. She suffered a stroke while at work in China. She is now resting at the Seventh Day Adventist Sanitarium and Hospital, Glendale, Calif.

Russell F. Harrison is the new national director of intermediate work for the United Society's department of religious education. He began his work in St. Louis in September. He was the youth director for the Kentucky churches.

Grover C. Shurman will be the rural work director for the Texas churches after Jan. 1. His work will be made possible through a gift of $50,000 from George Ratliff of Midland, Tex., to the Texas Christian Missionary Society.

Misses Eva Marie Johnson of Eugene, Ore., and Ann Parry and Verna Deane Schmid of Los Angeles, were accepted as missionary volunteers by trustees of the United Society at their September meeting.

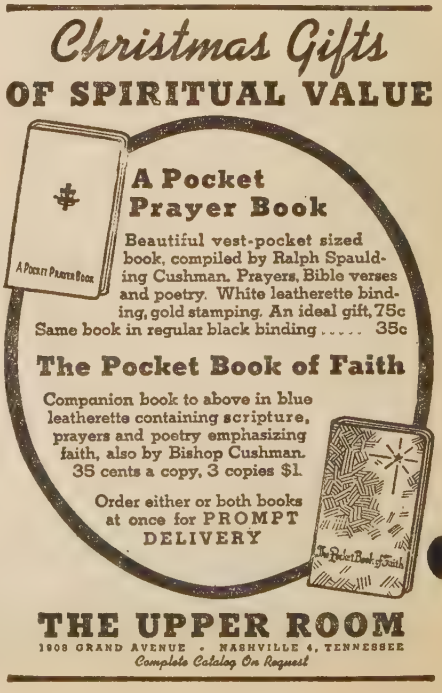
Mrs. Gary Crone of Peoria, Ill., has resigned as a trustee of the United Society. Mrs. A. F. Elsea of Missouri has had to resign from the Society's board of managers because of the prolonged illness of her husband.

During the autumn and winter, Miss Harriett Hardy, Kentucky director of children's work, is serving as a guest instructor at the Union Theological Seminary, New York City. During her absence the state program will be under the direction of Misses Mary Hulda Allen and Juanita Purvis.

Miss Jessie Asbury, missionary to Japan from 1901 until retirement in 1932, died Sept. 9 in Los Angeles. It was through her efforts that a kindergarten building was erected in Akita. She served also in Sendai and Osaka.

W. P. Shelton, general manager of the Christian Board of Publication from 1918 until his retirement in 1942, passed away after a lingering illness on Sept. 30 in St. Louis. Among the survivors is a son, Willard E. Shelton, former editor of *The Christian-Evangelist,* now a member of the newspaper *PM's* Washington Bureau and a contributor on labor to *The New Republic.*

Miss Joy Ruth Gray, adopted daughter of Miss Cammie Gray, missionary to China, attended the Chinese Student Christian Association's midwest conference on Lake Geneva, Wis., Sept. 2-8. Miss Cammie Gray was there as a guest and found several delegates were her former students in China.



India on the March

Pendra Road, India, Young People's Conference

A LOT of people think that India's political freedom is the biggest thing that is happening in India today. It is big, but that is nothing compared to the new spirit that is surging through her social strata from top to bottom.

The above picture is of a young people's conference just like we have in the U. S. A. It was a grand conference, and the young people took as much leadership in it as in any conference which we have at home. They actually took more because they did not have a state director, nor equipment where they could take care of things like we do. But their keenness and ambition were tremendous.

These young people are searching for a way out, for a way to serve, for principles to guide them in the new India. They do not lack courage. They lack information and they are hungry for it. They have to leave the old, and yet conserve the old; they have to don the new and yet choose their way carefully midst the maze of possibilities and pitfalls as well as the high ways.

Our courses of study here in India have to be adapted to meet the needs of this younger generation who look to us for leadership. They have real battles which they can never win except under the leadership of Jesus. But with him they need never doubt. Such youth as these are the hope of the new India. They need our prayers and understanding.

In addition to the conference at Pendra Road, the Central Young People's Conference was held in Bilaspur for those who are high school graduates or above. Both these conferences were run on the CYF basis, and the students responded in a fine way.

—H. M. Reynolds.
Pendra Road, C. P., India.

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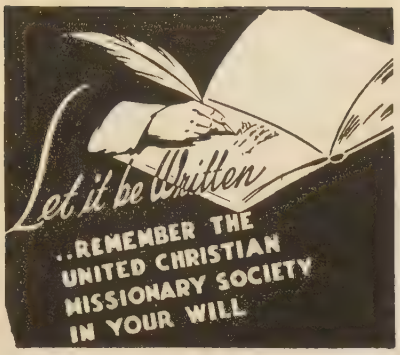
WORLD CALL



Book Chat

(*Continued from page* 16.)

Charles Clayton Morrison made a remarkably well-argued and eloquent address on the subject of "Church and State" at the recent International Convention of the Disciples of Christ at Buffalo. It left this hearer with one troubled problem, at least. For fifteen years we have been supporting in our community religious teaching in the public schools by teachers financed by the Protestant churches. Is there an inconsistency here in our criticism of the Roman Catholic church? Should we withdraw our teaching in the schools for the sake of consistency? It is a live subject which cannot be exhausted in a single speech, however eloquent. Umphrey Lee in the Cole Lectures at Vanderbilt treats of this problem and others in relations of the church and state in his book, *Render Unto the People.* It, too, is not definitive but it is an interesting and helpful treatment of an important problem.

ONE of the genuinely satisfying writers on Biblical themes is Chester Warren Quimby. Here is a man of genuine scholarship who can mediate that scholarship into the everyday language of the common reader and make it live. His *Paul for Every One* was well accepted. His latest work, *John, The Universal Gospel,* will be welcomed by many readers. The first half is a critical analysis of the Gospel along the lines of the latest scholarship written simply and effectively. The last half is a topical exposition of the Gospel. The topics are so self-evident and pertinent as to compel, almost, several series of sermons on the fourth Gospel. The preacher will profit by the chapter near the end on "Preaching from John."

Books Mentioned on page 16.

OR FORFEIT FREEDOM, by Robert Wood Johnson. New York, N. Y. Doubleday & Co. 271 pp. Price $2.50.

LAYMEN SPEAKING, edited by Wallace C. Speers. Introduction by Harry Emerson Fosdick. New York. Association Press. 207 pp. Price $2.00.

THE LAST DAYS OF HITLER, by H. R. Trevor-Roper. New York. Macmillan. 250 pp. Price $3.00.

RENDER UNTO THE PEOPLE, by Umphrey Lee. New York-Nashville. Abingdon-Cokesbury. 165 pp. Price $1.50.

JOHN, THE UNIVERSAL GOSPEL, by Chester Warren Quimby. New York. Macmillan. 225 pp. Price $2.75.

A HISTORY OF THE JEWS: From the Babylonian Exile to the end of World War II. By Solomon Grayzel. Philadelphia. The Jewish Publication Society of America. 835 pages; 121 illustrations; 24 maps; bibliography; index. $3.50.

For many years there has been great need for a work on the history of the Jews giving in a readable fashion, within the compass of a handy single volume, an account of the most enthralling of all histories. This latest work in the field will find an especially welcome reception for a number of reasons, among them being emphasis, style and content.

Dr. Grayzel does not overemphasize the tragic side of the story; his is a record of spiritual and material progress without too much stress upon massacre and persecution. He is fully aware of the rich social life which the Jews develop virtually in every land of their dispersion. He tells of the role they have played in the culture of their neighbors and makes available an impressive account of the thought and literature of the Jews

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in so far as these are a reflection of their life.

This volume is distinguished by a fine sense of proportion in the presentation of a record that covers a period of three thousand years or so of continuous Jewish experience. Moreover, it is written in an intensely warm and contagious Jewish spirit which glows on every page.

—Dr. Joshua Bloch,
Chief of the Jewish Division of the New York Public Library.

A Christmas Anthology of Poetry and Painting, edited and compiled by Vivian Campbell. The Woman's Press, New York. $3.00.

Beautifully edited anthology produced artistically by the Woman's Press. The editor is an artistic young American now living in Paris. Miss Campbell has chosen the pictures and paintings with rare taste.

The World's Great Madonnas, by Cynthia Pearl Maus. New York, Harper and Brothers. $4.95.

This anthology of nearly 800 pages is probably the most comprehensive ever produced. In pictures, music, poetry and stories it tells the life of the Madonna and her Son. One senses that to this work Miss Maus has brought the concentrated research of a lifetime. The main divisions are those of great madonnas of Europe, Asia, Africa, Australia, North America and South America. The work is well indexed. It will be recalled that Miss Maus, pioneer Christian youth worker, compiled *Christ and the Fine Arts*, which has been printed and reprinted to the number of 130,000. The present volume is really superior to the earlier, which is high praise, and should sell in even greater numbers. Schools, colleges, libraries, churches, individuals will prize it as distinctive in its field.

Books Received

Without Halos, by Bess White Cochran. Philadelphia. Westminster Press. $2.50.

The Sin of Our Age, by D. R. Davies. New York. Macmillan Co. $2.00.

An Introduction to Jesus for the Twentieth Century, by R. W. Stewart. New York. Macmillan Co. $1.75.

Physicians of the Soul, by Charles F. Kemp. New York. Macmillan Co. $2.75.

The Councils of the Mighty, by W. H. Perrins. Boston. Christopher Publishing House. $5.00.

Treasury of Religious Plays, Selected by Thelma Brown. New York. Association Press. $3.00.

The following are from Friendship Press, 156 Fifth Ave., New York City.

That All May Know, Paper 40c.

Christianity Where Men Work, by Ralph Norman Mould. Paper, 50c.

Christ For All Japan, by T. T. Brumbaugh. Paper, 50c.

Around the World With the Bible, by Gertrude J. Rinden. Cloth $1.25; paper 75c.

My Story Book About the Bible, by Mabel Niedermeyer. Cloth $1.25; paper 75c.

Why Church? by Margueritte Harmon Bro. Paper, 75c.

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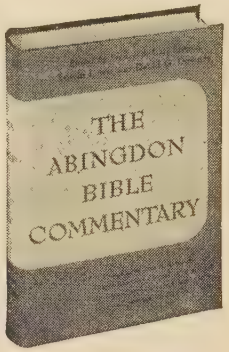

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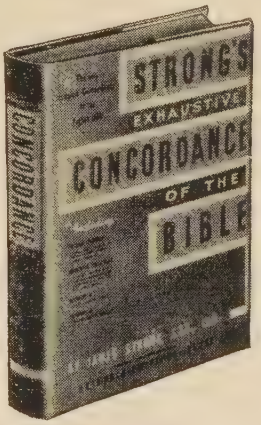

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Record Attendance at Disciples Headquarters,
Chautauqua, New York

THE summer of 1947 holds the record for attendance of Disciples of Christ at Chautauqua, N. Y. Some of the guests had never been to Chautauqua before, and made good use of the opportunities afforded by attendance upon the two conventions held at Buffalo, only 75 miles away.

Of the Disciples who registered, 185 were entertained from one night to six weeks at either the Headquarters building (with capacity for 30 persons), or at the House of Brotherhood (room capacity, 24 persons). Of this number, 25 were home or foreign missionaries, 10 of whom were children of missionaries. Africa, China, Japan, India, Puerto Rico were represented. In addition, 17 friends from England and 2 from Scotland were entertained. The House of Brotherhood, dedicated in 1946, made this worthy service possible.

Disciple ministers who registered numbered 42, and their wives and members of the family brought the number to 79. Many of these were guests at the two houses, or were aided in finding accommodations elsewhere.

Dr. C. E. Lemmon, of Columbia, Mo., was repeatedly claimed as one of the most effective of the eight chaplains who served one week each. Harriet Louise Patterson, author of *Around the Mediterranean with the Bible*, was for four weeks the official guide and lecturer for Palestine Park tours. Lewis H. McAdow, Indianapolis pastor, Eric White, Edinburgh, Scotland, and Etta Procter, Home Missions "sister" from the British Churches of Christ, each served as speakers at the Lakeside Vesper Service. Disciples were prominent as representatives at "Mission Week," and during "Ministers' Weeks."

The master of ceremonies of the Annual Dinner on August 16 was Dr. H. B. McCormick, president of The United Christian Missionary Society. The guest speakers were James Gray of England, and Donald Edwards, missionary to the Belgian Congo.

B. H. Bruner was honored by being elected the new president of the board of eighteen trustees. Mr. and Mrs. Bruner have recently taken the pastorate at Hinton, W. Va. The other officers elected were Frank Brown, Ashland, Ohio, vice-president; W. L. Kirby, Buffalo, N. Y., vice-president; Mrs. Wm. Steel, Tonawanda, N. Y., Secretary; Mrs. Jennie A. T. Riggs, Wellsville, N. Y., treasurer. The new chairman of Finance, Edward W. Messing, N. Tonawanda, N. Y.

For his distinguished service in raising funds for the purchase, remodeling, and furnishing of the House of Brotherhood for missionaries and ministers, Franklin David Butchart of Chicago was made president-emeritus.

—JOY T. SALA, *Hostess.*

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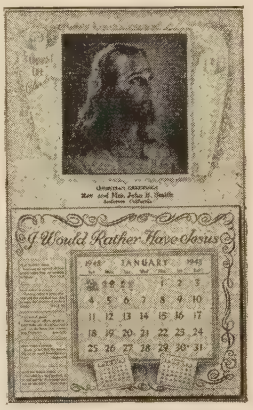

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Ministering to the Saints

A PROBLEM church! The neighbors mostly Negroes! And this was the young preacher's first "call." The church finances were so low that the parsonage had to be rented furnished, for the revenue it would bring. Since he was a bachelor, he was to board and the parsonage would remain rented.

Days and weeks passed while Dan Dickson became acquainted with his new work and parish. Yet he never visited the old parsonage. He was told that its occupants were Negroes. One Saturday morning as he sat in the cold study of the church, bundled to the ears with muffler and overcoat, the door opened cautiously and a timid little black face—all eyes it seemed—appeared. As Dan smiled, the little fellow came toward him holding out a thermos bottle and a tiny basket neatly wrapped with a snowy white napkin. "Please, sir," he stammered, "Mother thought you'd like to have some coffee and some buns she just baked."

Dan was breathless. "Thank you, sonny. I certainly would! Where do *you* live?"

The youngster pointed out the window toward the parsonage.

"Oh, you're the Haskins boy."

"Uh-huh—Billy"—and before another word, he was gone.

When Dan left the church a few hours later, he crossed the snow-covered path to call on his new benefactor. He found Mrs. Haskins to be a gracious and delightful woman, who insisted that he come in. Contrary to his idea of a Negro's home, this was cared for with all the dignity deserving of a parsonage. She showed him the ground floor wing overlooking the church. She had kept it just as his predecessor had left it—as a private den, a study and a small lavatory. As he looked about at the books and felt the mellowness and inspiration of the place, it didn't take long for him to say "Yes," when his hostess offered to let him use it as he wished. This was all on the basis of the winter weather. But as the friendship grew and the Haskins became active members of the church, it did not surprise Mother Dickson to have a letter from her son one day saying that he had moved bag and baggage into the west wing of the parsonage. It took the family some time to get used to the idea, but on Dan's next visit home, the picture he painted of the kindly Christian spirit that had been offered to him unsolicited warmed the mother's heart, and she realized that God did not count a Negro unworthy to minister to one of His servants.

—MAEANNA CHESERTON-MANGLE.

Correction: Mistakenly, WORLD CALL in September reported a ministers' breakfast at the Buffalo convention provided by the Pension Fund. The facts are that the breakfast attendants were guests of a Pension Fund trustee, Oreon E. Scott of St. Louis, Mo.

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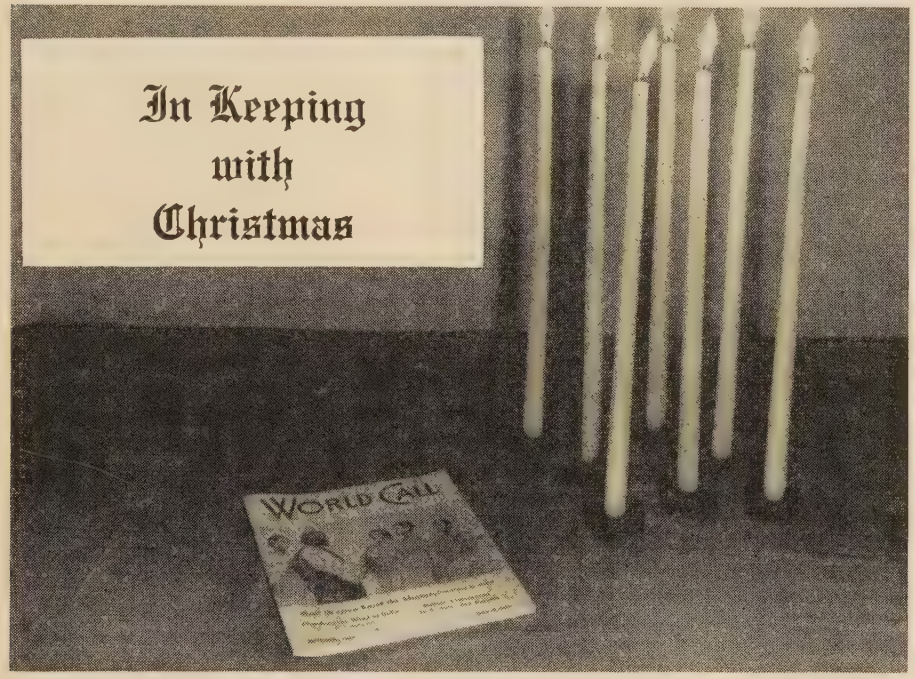
Ministers' Wives at Buffalo

At the time of the International Convention in Buffalo, the National Council of Ministers' Wives held its annual meeting with more than 300 women present. Mrs. H. B. McCormick, Indianapolis, presided. An offering for Ministers' Wives in China was taken. An amount of $251 was contributed.

Speakers on the program were Mrs. Burdette Charles of Niagara Falls on the subject, "Aspirations of a Young Minister's Wife," and Mrs. L. N. D. Wells on "I'd Do It Again."

The officers elected for the coming year are: *President,* Mrs. Robert W. Burns, Atlanta, Ga.; *Vice-President,* Mrs. Hampton Adams, St. Louis, Mo.; *Secretary.* Mrs. Orville Peterson, Yakima, Wash.; *Treasurer,* Mrs. Frank G. Helme, Rushville, Ind.



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Church Leaders Preparing To Do a Better Job

BELIEVING that the task of every Christian is to measure himself against his opportunity and to try to achieve the highest in personal growth and Christian service, Miss Bessie E. Chandler, president of the department of Christian education, and I planned the National Study Conference on Christian Education in connection with the National Christian Missionary Convention held in Cincinnati, Ohio, in August.

It was gratifying to see ministers, women of missionary organizations, state presidents of the Bible school department, and young people gather together in the various conferences for study; to learn new techniques of approach to problems which face them in their local churches. We hope that through this means these leaders in the local churches were able to sense the needs of the people in their community and to realize their obligation as leaders to that community.

The task of reconstruction demands the efforts of every Christian leader to work together if we are to build a Christian community. We are encouraging the churches to select leaders from various departments and to have them attend one of the conference sessions at the next National Convention. Adult education is a cooperative venture between leader and group members. As we venture out together on this effort in Christian education, all of us can prepare ourselves to do a better job for building the Kingdom of God.

—LORENZO J. EVANS,
National Director of Christian Education
Indianapolis, Indiana

Three of China's Colleges Merge

ANNOUNCEMENT of the merger of three of China's oldest and most famous Christian colleges, St. John's, Hangchow, and Soochow Universities, in Shanghai, into the East China Union University, was made at the first joint commencement of the three universities in Shanghai in June. The union is the culmination of plans initiated more than twenty years ago. Ambassador J. Leighton Stuart, former president of Yenching University, was the principal speaker at the exercises in which 425 students were graduated.

The three mission-supported universities began their work as a united university in the fall. Total enrollment of freshmen was limited to 800 students. There is one entrance examination and one graduation exercise for all.

These colleges were three of the thirteen Christian colleges in China. The two in which Disciples of Christ are particularly interested are Ginling and Nanking.

Chinese College Girls Plan for Marriage

While many American girls are undecided on whether to pursue marriage or a career, no such doubt exists in the mind of the average Chinese woman college student, according to Eva Spicer, professor of history at mission-supported Ginling College in Nanking.

"Most Chinese girls who are privileged to get a higher education feel an obligation to render some kind of social service to their people who so sorely need it," says Miss Spicer, who arrived in New York recently en route to England for a year's furlough.

The majority of students at Ginling choose sociology as their major subject, while a large number of the girls also are taking courses in child welfare. At the rural project, which the college conducts about fifteen miles outside Nanking, many of these students work in the nursery school and teach the illiterate mothers to read and write.

Many of the rooms in the dormitories still have no dressers, and students must hang their clothes in wardrobes in the halls, Miss Spicer reports, and this year at Ginling there will be four girls to a room.

Despite these inconveniences, however, and although less than 10 per cent of them could hope to be admitted, more than 1,000 girls took the entrance exams for Ginling.

—United Board for Christian Colleges in China.

Enthusiasm for the Future

Tokyo is a very dusty place, with rubble and trash lying all about; nevertheless, it is surprising how rapidly new houses and buildings are springing up. War's destruction is an awful thing, and every American should fervently thank God that his country escaped. People in the United States should think twice before complaining about anything at all.

We are greatly impressed by the cheerful attitude of nearly everyone here, and the Christians are decidedly enthusiastic about the future. They enjoy their new freedom of action and expression of opinion, and are greatly impressed by the tremendous opportunities that the church now faces. As an example of increased interest: Takinogawa Church Bible School had an average attendance of twenty a year ago and now averages over two hundred. The big problem for us is not how to make opportunities, but how to make the most of the ones that keep confronting us on all hands.

—Kenneth and Grace Hendricks
Tokyo, Japan.

"The Supreme Stewardship"

This radio program, in its sixth year, may be heard at 8:45 a.m. and at 11:30 a.m. E.S.T., over the facilities of the American Broadcasting Co., each Friday until March 26, 1948. The five minute presentations are given by Arthur H. Limouze, president of the United Stewardship Council.

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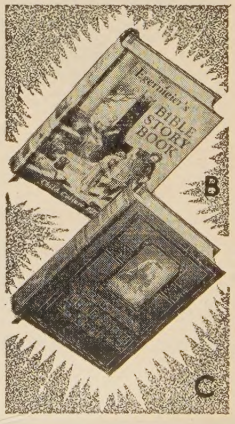

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As she goes on down the road
After having asked me the way.

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Last Column

Key to Gratitude

THE attitude of gratitude is one of the noblest estates available to the human heart. Seldom are we happier than when we are grateful. Gratitude acknowledges a personal possession which we cherish, a personal affection for ourselves on the part of another, a sense of appreciation on our part for the generosity of a friend. These and other things which stimulate us to gratitude are the very stuff of happiness.

Surely there is no more miserable estate of man than that of the ungrateful heart. Self-pity, loneliness, fear, cynicism and other equally decimating attitudes find such a soul easy prey for their poisonous powers of destruction. A soul devoid of gratitude is a miserable soul, and worse, it borders on dangerous illness!

Thanksgiving Day is a holy day set apart for the recognition and expression of gratitude. The humble heart will undertake to acknowledge and express its appreciation for the unearned increment which life has afforded to bless it. It will do so aware that life itself is a free gift of God. It will be eager to meet and gratefully greet Him who made it so. That will be a choice and happy experience.

Thanksgiving Day will bring no joy to the proud and arrogant of heart. These always presume to deserve more than they get. They will spend the time in morbid self-pity, lamenting the anguish of an unsated appetite, ignoring the much which they have, blind in their fiendish covetousness. Gratitude is not available to them who think more highly of themselves than they ought to think.

Humility is the key to gratitude and gratitude leads to the halls of happiness.

—IRA W. LANGSTON, *Minister.*
Park Avenue Christian Church,
New York, N. Y.

Crusader's Rendezvous

I have a rendezvous with God
For I believe His Word—
I have a rendezvous with man
As long as one has never heard!

—MAYME GARNER MILLER.

Minister to little boy gazing at jelly beans in window of candy shop—"Wouldn't you like to give your money to help the missionaries?"

Little Boy—"Sir, I thought of that, but I'm going to buy the candy and let the clerk give the money to the missionaries."

—*Exchange.*

Horace Greeley stubbornly insisted that the word "news" was plural. It is claimed that once he wired a reporter: "Are there any news?" The sagacious hireling wired back: "Not a new."

—*Christian Science Monitor.*

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